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STATEMENT OF FACTS AND CIRCUMSTANCES

CONNECTED WITH THE PRESENTMENT AND TRIAL OF THE BISHOP OF NEW-YORK.

[*Continued.*]

On the ninth of November, the presentment, signed by the above-named Bishops, and the canonical summons to attend the trial, were served upon me.

The presentment contains internal evidence of its having been the wish of the presenters not only to bring me to trial on specifications of misconduct for which I ought reasonably to be held accountable, but also to make out as bad a case as possible, and to strengthen prejudice against me. What but this last desire could have induced them to frame the ninth article! This specifies nothing. It merely charges *sundry acts of impropriety* during *the space of the last seven years.* None will deny that the promptness with which it was thrown out by the Court, was its bounden duty, and an act of mere justice. None, appreciating the righteous dealing which should characterize actions of this kind, will, I apprehend, justify such a charge. Will any doubt that it could have been seen to have no other bearing than to strengthen prejudice against the accused in the minds of his judges?

The greater number of the specifications are unsupported in the presentment by other affidavits than those of third parties, and one of them, it is believed, had no affidavit whatever in its support.

Intemperance was one of the immoralities with which, it was stated by the ostensible movers in this matter, in Philadelphia, I was charged by rumor. All that the presenters could find available on this subject, was an allegation of my having been under the influence of vinous or spirituous liquor, on one occasion, more than seven years before. How fairly the verdict of guilty was sustained by the evidence, will appear when that is made public. The charging of an insulated act so many years before certainly looks very like a resolution and endeavor to blacken my character as much as possible.

It appears by the presentment, as I have before observed, that notwithstanding the prying and untiring vigilance of my enemies, the presenters could lay nothing to my charge alleged to have occurred within a less period than nearly two years and a half last past.

With regard to the specifications generally, two remarks may be made.

1. They are assigned to periods of time so distant as to place the defence under peculiar disadvantages—a circumstance which, if I understand right, lies at the foundation of the just and righteous principle that gave rise to statutes of limitation. This delay in seeking redress was needless, as ample canonical provision for it had all the while existed.

2. The matters charged were such as, in their very nature, to preclude direct counter-testimony. The defence is necessarily confined to circumstantial evidence going to prove the improbability or impossibility of the charges, or defect in the credibility of the witnesses.

My plea of not guilty was made with a good conscience, and is still sacredly adhered to.* For its justification I must appeal to the testimony, as it is to be laid before the church. Justice to myself, however, requires that I add thereto a few statements and considerations. I will take up the Articles of the presentment in reversed order, beginning with the seventh and eighth, which are essentially one.

Much stress is laid in the argument of the counsel for the prosecution upon a supposed admission by me of the facts therein charged. This, it will be perceived, rests on the testimony of witnesses who stated their want of precise recollection of circumstances occurring so long ago, and rather on their *inferences* than on a recollection of *words*. On this subject I submit, *as the true one.* the following statement:

There was between Mr. Beare and myself, while he was a candidate for orders, a stronger and more affectionate attachment than usually exists between Bishops and their candidates. His visits to me were frequent. He is the son of an old and valued friend of mine long since deceased. His widowed mother made me repeated visits to thank me for my interest in her son, and to commend him to my continued care, always adding assurances of his filial love and confidence towards me. His settlement at Little Neck was the result of arrangements made by me; and I gave him letters which secured him the friendship and confidence of the neighboring clergy. When I was called on, as stated in the evidence, by four Reverend brethren, and informed that the feelings of Mr. and Mrs. Beare had been wounded by me, my conscience acquitted me of all just cause for censure, and I was hurt at the allegation. Dr. Muhlenberg's account of the particulars, as derived from Mr. Beare, was a very confused and indistinct one. It rather hinted at than described them. It conveyed to my mind, however, enough to satisfy me that there had been great exaggeration on the part of Mrs. Beare, or great misapprehension on his. I adverted to the unfavorable position of one thus accused, inasmuch as the very nature of the allegation precluded direct counter-testimony, other than the asseveration of one interested party against that of another. I expressed, however, my desire to see Mr. Beare, and my confidence that I could satisfy him that there must be misapprehension. This interview then closed with the understanding that Mr. Beare was to call on me the next day. The account, confused and indistinct as I have said, given by Dr. Muhlenberg, of the alleged particulars, was all I ever had of them until I saw them detailed in the presentment. Had they been laid before me at this interview in the form given to them in that instrument, truth would have required my denial to be yet more positive.

On the following day, Mr. Beare called, accompanied by Drs. Milnor, Muhlenberg and Higbee. He was evidently in much distress on account of the statements which he had heard respecting me. It has often been laid to my charge, by both friends and foes, that I am too confiding, and too apt to be swayed by the professions, sensibilities, and feelings of others. I will not now stop to say whether, notwithstanding the dear-bought experience which this has cost me, I would prefer to it a cold, suspicious, and repulsive temperament. Whether it was a weakness or not, I frankly confess I was *moved* by seeing Mr. Beare thus grieved at the idea of having been ill treated by myself. I saw a young man whom I loved with paternal affection, in tears because of supposed injuries inflicted by me. My own tears were

* It has been rumored that in my address to the Court, between conviction and sentence, I admitted the truth of the charges. The readers of that document will, I think, see that this was not the case. It is evident, from the very object of that address, that it ought to have been framed on the *supposition* of the sufficiency of the evidence for the verdict which *had been found.* This is the amount of the alleged admission. There will also be found in the address proof that inquiry into the evidence was only *waived*, not *abandoned.*

drawn forth in sympathy. I gave vent to the honest impulses of my heart in expressions of deep regret that I should have been the occasion of distress to him and his wife; but disavowed all intention to be so, and any conduct which could be justly so regarded. In reference, I supposed, to my denial, on the preceding day, of what I understood to be his wife's allegations, he asked me whether I meant to impeach her veracity. Dr. Muhlenberg had said the day before, that Mrs. Beare had given her statement to her husband while under great excitement and agitation. With this in my mind, I replied in substance, that I did not mean to impeach her veracity, for that, under peculiar states of mind, imagination may often go beyond reality, memory prove treacherous, and erroneous impressions be conveyed, or erroneous statements given, without any purpose of deception. I have no hesitation in avowing that a prominent feeling in my mind was a desire to soothe my young friend, and avoid whatever might tend to mar his happiness, and therefore to put the most favorable construction on what I knew to be his wife's erroneous statements. In reference to this, I added that it would be little consolation to me to relieve my own distress by adding to that of others. I do not remember that his question was repeated. If it was, I answered it in the same way. I was moved, by seeing his distress, to a repetition of my regret at having been, however unconsciously and unjustly, a source of pain to himself and his wife. I hesitated not to ask to be forgiven for it, and assured him that the most scrupulous regard to their feelings, and endeavor to promote their happiness, should hereafter show the sincerity with which I now addressed him. These sentiments, perhaps repeated by me, I desired him to communicate to his wife. He said he was satisfied, and hoped that she would be. The visitors soon took leave, all shaking hands with me. Rejoicing in the appearance of my young friend's having his mind relieved, and his wonted feelings of friendship for me restored, I pressed his arm with my hand as he left the door of the room. He took the hand in his, and returned the pressure in a manner which my heart did not fail to appreciate.

Whatever weakness the above detail may seem to indicate on my part, and however the issue may show me to have been *too confiding*, what I have said *is true.* Let it go for what of right it should, in the momentous question now at issue.

The counsel for the prosecution said emphatically, more than once, that if it could be made to appear that parties, who, in this suit, complained of having been seriously aggrieved, had since acted towards the alleged aggressor in a manner inconsistent with a sense of wrong and injury done them, this circumstance must go very far towards casting suspicion upon their complaints, and upon the testimony brought to sustain them. The justice of this must be obvious It was the ground of much of the testimony adduced on the part of the defence. By that testimony it was clearly shown that I had received attentions from Mr. and Mrs. Beare, since the alleged outrage upon their feelings, totally inconsistent with the ground now taken by them. To the evidence on this point, I have somewhat to add.

When Mr. Beare was asked as a witness at the trial, how soon after the circumstances alleged by him against me, he called on me? He said that it was a few months previous to his ordination as priest, thus naturally conveying the idea that the visit had a reference to that event. This is not so. The subject of his ordination was introduced by him at a later day, in a letter. His first visit was some three or four months after the time of the alleged insult, I having been, for the greater part of the intermediate period, out of the city. It was, to all appearance, a friendly visit, having no special business in view, not called for by any official etiquette, and therefore perfectly voluntary. It was, I confess, very grateful to me, as proof that his friendly feelings were entirely restored.

Among the evidences of conduct towards me, on the part of Mr. and Mrs. Beare, inconsistent with the idea of their having had their feelings wounded by me, prominence is given in the evidence, to an invitation to dine with them, and its being urged notwithstanding an invitation for me to dine, on the same day, with a highly valued friend, in whose family I had repeatedly been a kindly received, a hospitably entertained, and certainly a happy guest. The fact of my having had this latter invitation seemed, by their testimony, to have been strangely forgotten by Mr. and Mrs. Beare. The readers of the evidence, however, will have no doubt that it was given, and *was known by them to have been so.*

Additional evidence on this subject might have been brought before the Court. I yielded, however, to the suggestion that the testimony of any of my own family might be considered objectionable. Appealing now to those whose heads and hearts will not suffer them to admit the objection, I hesitate not to give the affidavit of my son. It is as follows—

"City and County of New York, *ss.*:

"Henry M. Onderdonk, of the city of New York, being duly sworn, doth depose and say, that on Monday, the fifth day of August, in the year of our Lord one thousand eight hundred and forty-four, the Rev. Henry M. Beare, Rector of Zion Church, Little Neck, Long Island, came into deponent's book-store, No. 25 John street, in said city, at which time the following circumstances and conversation occurred:

"The said Henry M. Beare, after being in the said store a few moments, asked deponent if he were Bishop Onderdonk's nephew, and upon being answered in the negative, and told that deponent was Bishop Onderdonk's son, the said Henry M. Beare extended his hand in a friendly and cordial manner, and inquired particularly after deponent's father. The said Henry M. Beare then examined and selected some books, inquiring at the same time how deponent's business succeeded. A reply having been made, the said Henry M. Beare remarked that deponent's success was certain, as deponent's father had a numerous circle of friends, and thereupon promised to give deponent the benefit of whatever business he, the said Beare, might have in the book line.

"The said Henry M. Beare then entered into a general conversation with deponent, in the course of which he made mention of the difficulties he had to contend with in his parish, in consequence of the lack of education and refinement among his parishioners, and of its being a continued source of annoyance to him, by leaving him without any society congenial to his taste. He also referred to the pleasure derived from occasional visits of acquaintances from the city, and spoke of deponent's father's visit to his parish at the time of his ordination. He also stated that deponent's father had dined with him at that time, and that he had with difficulty persuaded him (deponent's father) to do so on account of a previous invitation given and accepted to dine elsewhere, and referred to that dinner with evident satisfaction and pleasure. The said Henry M. Beare remained in deponent's store from one-half to three-quarters of an hour, purchased some books, among which was a sermon written by deponent's father, and upon leaving, shook hands and tendered the hospitalities of his home on Long Island to deponent, and desired to be remembered to deponent's father.

"Deponent further saith, that in about three or four weeks after the said fifth of August, the said Henry M. Beare, again came into deponent's store, inquiring as before, in the same friendly manner, after deponent's father.

"Deponent further saith, that the substance of this affidavit was, to the best of his knowledge and belief, communicated to his father, before he heard or knew of any difficulty or difference between him and the said Henry M. Beare, and that it was made voluntarily, and without a request from any person whatsoever.

"Henry M. Onderdonk.

"Sworn before me, the 2d day of January, 1845.

"James P. Howard, Commissioner of deeds."

From the above it appears that Mr. Beare not only knew of my previous invitation, but was also gratified at my having, *notwithstanding*, accepted *his.* The bearing of all this on the credibility of his testimony against me, is confidently left to the intelligent and Christian-minded readers of that testimony.

The next specifications against me, in the retrograde order of time, are those numbered V and VI in the presentment. The circumstances are alleged to have occurred in the same family and on the same day, more than three years and a half ago. Here, too, the parties claiming to have been aggrieved, acted towards me, at subsequent periods, as it appeared by the evidence, in a manner which, the counsel for the prosecution being judge, was totally inconsistent with the idea of their having suffered indignity from me. Of the credit due to the evidence brought in support of their allegations, the Church will be able to judge by its perusal. Regarding that evidence, however, I have a general remark to make which will be appreciated by every reader who brings to the subject a proper estimate of the principles and requirements of sound Christian morals. A defective view in a witness of the awful character and obligation of an oath, should, as with correctly thinking persons it always does, detract from his credibility. The specifications now considered were founded on the affidavits of two sisters. The younger, Jane Rudderow, gives one of some length and minuteness. The elder, Helen, gives one occupying but a few lines, in which she swears *that every word of her sister's oath is true.* Jane's oath, however, contained many details of which Helen does not pretend to have been an eye-witness. That she should have sworn unqualifiedly to the truth of matters of which she had no personal knowledge, manifests a carelessness on the subject which certainly detracts from the credibility of her testimony. The juxta-position of the two affidavits on the same sheet of paper, is among the reasons for receiving the two as the joint act of the sisters, a view of the case which will not be denied to be a true one.

The moral influence, therefore, of this careless swearing must be regarded as extending to the question of the credibility of both. But this is not all. A more mournful consideration still, is the fact that the instrument containing these affidavits is in the hand-writing of a minister of the Gospel, the Rev. James C. Richmond. Of whatever defect of moral principle or moral sensibility this method of swearing shows to exist in *them*, the responsibiliy is certainly largely shared by *him.*

I ought further to state, that until my visit to Philadelphia in October last, I never received by word or otherwise, the least intimation of offence having been given to the complaining parties in this case.

I now come to a period of more than four years, within which the presenters were not able to establish any thing to my disadvantage. More than seven and a half years ago, the circumstances are alleged to have occurred which are detailed in Articles I and II of the presentment. Of the second article, bringing against me the charge —the only one of the kind—of having been intoxicated that length of time ago, and drawing down upon me conviction of *being*, on that account, guilty of immorality, and subjecting me to punishment for the same, I have before spoken. I crave an unbiassed and just judgment of the evidence. It is, however, perhaps, no more than an act of justice to myself to add, as illustrative of the opportunity there was for intoxication, and the probability of its existence, that I had, on that day, in the morning, instituted the Rector of the parish, and preached on the occasion; that after dinner I had preached, administered confirmation, and addressed the persons confirmed; and that after this service, as soon as arrangements could be made, with a little delay owing to rain, we set out on our journey; the interval having been spent with one of the most respectable families in Ithaca.

Of the subject matter of the first article, I ask an unbiassed consideration of the evidence, and of what I have further to add in relation to it.

This case also presents a painful instance of insensibility, on the part of a minister of the Gospel, to the awfulness and sacredness of an oath. The Rev. Clement M. Butler swears to a statement, drawn up with great minuteness, of circumstances said to have occurred more than seven years before the affidavit was made out; of the greater number and most important of which he had no personal cognizance; and with regard to which, although it was constantly within his power, he had not refreshed his memory, *during that whole period.* What was the consequence? *He swore to an untruth*—afterwards acknowledged by himself to be such. He swore that his wife told him what she never had told him, and what never occurred; and the point thus falsely sworn to constituted the most serious charge brought against me in the whole presentment—a charge which has done me more injury than all the rest put together—a charge which which wasnaturally regarded by the presenters as giving to his affidavit its chief claim to their notice.

But I have not yet done with this cruelly and most unjustifiably false accusation. *Three different accounts of it* are sworn to by Mr. Butler and his wife. He swears to it, in his affidavit, as a fact communicated to him by his wife *at the first stopping place, on our journey.* Having been afterwards told by his wife that this was not so, for the circumstance sworn to had never occurred, he swears in court that the mistake arose from something his wife said to him *in the carriage.* She swears that she never *said* any thing to him of the kind; but that he must have derived his mistaken idea from some *gesture* of hers, designed to illustrate another matter.

The published evidence will show other incongruities also between the oaths of this clergyman and his wife.

It is confidently left to men of sound sense and Christian principle, to say how far the claim of these oaths to implicit confidence is thus qualified.

I request those who may peruse the evidence to give heed also to the following extracts from a letter, written under date of December 27, 1844, to a clerical brother, by the Rev. Henry Gregory, the present Rector of St. Paul's Church, Syracuse, a clergyman whose name, with all who know him, is synonymous with the best official and personal qualifications for the holy ministry. He had made inquiries of parishioners who were intimate with Mr. and Mrs. Butler, and after stating the fact that she, Mrs. Butler, was "*not well at that time,*" the time of her *going* to Ithaca —(*a fact* of which the readers of the evidence will not fail to see the connection with a pretence, therein set forth, of sickness as the consequence of her journey *from* Ithaca,)—he writes as follows—

"After their arrival here"—at Syracuse on their return to Ithaca—"Mrs. Cooke saw Mrs. Butler, and heard her speak of the journey and the Bishop. She spoke particularly of the kindness of the Bishop to her, and said she could scarcely have made the journey, had she not had his support, (she leaning on him in her weakness;) but not one word did she say to Mrs. Cooke, (an intimate friend,) of any impropriety in the Bishop.

"Mr. Peck's* mother-in-law, (Mrs. Griffing, who is well acquainted with the Bishop,) is one of the communicants in this Church, and is now here. Her daughter, (Mrs. Peck,) is dead. I called on her to-day. She recollected the fact well, that Mr. Peck was driver on that occasion. I asked her if either *he* or *Mrs. Peck* ever said any thing about any impropriety in the Bishop's conduct during that ride. 'Nothing,' she said, 'that she ever knew.' She says, he was always in the habit of closely observing things; had a nice sense of propriety; and was accustomed to speak freely of things to his wife and to her, when he came home. That after his return from Ithaca, he spoke of the nice pleasant ride they had, and particularly of the Bishop's kind attentions to Mrs. Butler, as though she were his child. Mrs. Griffing feels very confident that if Mr. Peck had observed any thing wrong, he would have mentioned it. Mr. Peck is probably in South America. On the 27th October last, he wrote to Mrs. Griffing that he expected that day to start."

Respecting this letter of Mr. Gregory, Bishop Ives states to me his recollection that the account I gave to him in Philadelphia, of this ride to Syracuse, accorded exactly, in all material points, with that contained in the letter.

It is right that I here correct Mr. Butler in a matter entirely irrelevant to the main point, in which he betrayed his desire to wound and injure me as much as possible. The reader of his evidence will find a reference therein to circum stances connected with his ordination as Priest, directly calculated to prejudice my official character. I proceed to give the *true account* of the case; only premising that this is by no means the first time that my efforts to accommodate and favor others have been returned by ingratitude.

In the year of this ordination, 1837, the diocese still comprised the whole state. The churches in Onondaga county were not, that year, to be visited by me in course. For the purpose of ordaining Mr. Butler, however, in his own Church, I made a special appointment for Syracuse, naming the 24th of May as the day. On that day, accordingly, I was in the parish. Unfortunately, the necessary papers from the Standing Committee had not arrived. The ordination, therefore, could not take place. This was a great disappointment; it being much desired by Mr. Butler and his people that he should be ordained *there.* Anxious to accommodate them, I made another appointment for June 2d, although I knew that I could meet it only by very special and wearisome exertion. I expressed, however, the willingness, which I sincerely felt, to sacrifice all personal considerations to an object which I thought desirable in itself, and gratifying to a young brother, and his parish, whom I felt happy to serve. Accordingly, having passed the greater part of the preceding night in travelling thither, I arrived at Syracuse at about ten o'clock on the morning of June 2d. The hour of eleven had been appointed for the service. There was, therefore, but one hour for all the needed personal and other preparations for the expected solemnity. The examination of the candidate was yet to be held. I expressed to the clergy present my great gratification, considering the emergency, that the young brother to be ordained had, within less than a year, completed an extended and satisfactory course of preparation for the ministry, under my constant supervision as a Professor in the General Theological Seminary of our Church, of which he had been admitted to the honorable rank of an alumnus. I mentioned this particularly to the Rev. Amos Pardee, the oldest presbyter present, to whom I looked for presenting the candidate, if he could conscientiously do so. I farther reminded him that presentment was on the double ground of *enquiry* and *examination*, and that the more satisfactory the *enquiry*, the less stringent need the *examination* be. Referring also to the urgency of the occasion, and my strong desire to gratify Mr. Butler and his people, and farther stating that his diaconate had been spent usefully and successfully, I put to him a few leading questions, but was compelled to leave him principally with Mr. Pardee and at least one other presbyter, to institute such examination as their sense of duty might require, and the present emergency allow. So much for the matter of the ordination, which Mr. Butler attempted to turn to my discredit and injury.

In the present instance, too, I never had the least intimation of offence given, until last October, in Philadelphia; that is, until more than seven years since it is alleged to have been given.

There appears to have been, in the whole of the preparation for subjecting me to the late trial, a singular, and certainly a most unchristian effort to evade *the possibility of failing* in that design, by not allowing the chance which our Divine Lord provides for his followers, of avoiding *public discipline* by the beneficial influence of *private remonstrance.* And surely not less singular and unchristian is the disposition thus manifested, to resist the Saviour's gracious purpose, in this blessed provision, of warding off scandal to His church. Three of the prominent actors in this matter, the Rev. Messrs. Paul Trapier, John B. Gallagher, and Clement M. Butler, had been connected with me by the sacred tie of Christian instructor, and Christian pupils. Not one of them ever uttered to me a word indicative of wounded feeling, of knowledge of charges against me, or of solicitude for what might be the consequence of evil report on one who had ever treated them as a father and a friend. The first that that father and friend knew that any of them had aught against him, was his finding them as his formal accusers, arrayed for bringing down upon him the strong arm of the Discipline of the Church. How far their conduct admits, not of the *excuse* (for there can be none,) but of the *explanation*, that there were malignant promptings behind them, not yet *fully* brought to light, is what, in the providence of a just and righteous God, may hereafter more clearly appear. Had they adopted the course which was bounden upon them as Christian men and Christian ministers, it is morally certain that they had not been guilty of inflicting such wounds on the Church, and bringing such wicked scandal on its holy cause. Having been the means of producing excitement against me in a distant part of the country, heightened and rendered efficient by co-operation with enmity to my religious principles, they found willing

* Mr. Peck, spoken of by Mr. Gregory as a "very respectable man," drove the carriage. His name is omitted in the presentment. It became first known to the defence when mentioned in the testimony in court. Measures were immediately adopted for procuring his attendance. He had left the country, and the letter of Mr. Gregory arrived too late for any use of its contents on the trial.

co-adjutors in the work of stirring up strife within my own diocese. An agent from another distant state was employed, who, loudly proclaiming his work, in domestic circles, in places of public resort, among the masses congregated in travelling vehicles, anywhere and everywhere affording a hearing ear, spread the matter far and wide, and set ten thousand tongues at work to spread it further. The press took it up, even in the lowest and most malignant form and spirit in which that mighty engine can do its work. Thus was there *made* a public rumor to which, three weeks before, this diocese was an utter stranger, and which was assumed as a ground for instituting the trial, and pushing it to the conviction and punishment said to be demanded by the thus disturbed community. I was the victim whose sacrifice was to meet the demand.

My original plea of *not guilty* is here solemnly renewed. It respects both *the purpose of my heart and the misconduct alleged.* But let me not be suspected of putting forth any proud claim to exemption from frailty and sinfulness. While truth would be sacrificed did I profess consciousness of having justly incurred the verdict which has been awarded me, God knows that I presume not to absence of guilt before Him, in the perpetual sinfulness of my heart, and in daily leaving undone what I ought to do, and doing what I ought not to do. And God forbid that I should not be humbled under a sense of the too successful betrayments, in each of these classes of omission and commission, into which I am often thrown. They are perpetual calls for contrition, humility, and repentance. May I have grace not to suffer them—God forgive me if I am wrong in the humble hope that I *do not* suffer them—to pass unheeded!

It has pleased my Maker to give me—friends and enemies unite to tell me so—a heart inclined warmly to reciprocate friendly affection, to yield to its reality or appearance in others, and to be unsuspicious of deceit in professed friends. I have carried this too far, and trusted too fully that my own unconsciousness of any other than right emotion, entered also into the apparent sympathy with which I was met. As the result, exaggerations, distortions, mis-statements, have turned to ill what was really so neither in intent nor in deed. Evil, totally undesigned and unthought of by me, and not justly attributable to me, has, by this means, been done to a cause dearer to me than life. I humbly trust that I have profited by the bitter experience, and earnestly pray—and ask the faithful fervent prayers of the beloved clergy and people of my diocese in my behalf—that this profiting may appear in all that, in my character and conduct, may pertain to the glory of God, the cause of His gospel, and the purity and prosperity of His Church.

I know not how extensively efforts may still be in progress, and yet be multiplied, against me. There are propensities in the natural heart which foster even a *love* for rendering the unhappy still more miserable, for trampling the fallen still more deeply in the dust, for closing the door to all influence of the re-acting spirit of Christian justice and mercy, and for pushing malevolent design to the utmost gratification. *In the Lord put I my trust.* To Him, *as the searcher of hearts,* I commit my cause.

I thank God that my connection with the diocese which I love so much, whose love to me has contributed so largely to my happiness, and in whose behalf I have so gladly and heartily, but, alas, so imperfectly labored, is not severed. I feel that this imposes upon me a most serious responsibility. I ask the union with my own, of the prayers of the diocese, that I may be rightly guided; may be ready and willing to sacrifice to duty all personal considerations; may not forget to cherish, as they should be cherished, reverence and submission to authority; may have grace to be free from unchristian resentment, for efforts that have been made, that may now be making, or that may yet be made, to destroy my character and influence; and may be led, in all that may devolve upon me, to such decision and such action, as will be approved by THE LORD THE RIGHTEOUS JUDGE. BENJ. T. ONDERDONK.

New-York, January, 1845.

From the Churchman of April 19, 1845.

Mr. Editor,—The Protestant Episcopal Church of the United States is an original Church, and not an offset from the Church of England, or from any other Church. She never had that relation to the Church of England which colonies bear to a mother country, and who, by a fiction of law, are deemed to carry with them so much of the existing laws as bound them in the mother country, and are adapted to their condition and circumstances. She was not in any state previous to her present state bound by the canons of the Church of England, for she had no previous state. The clergymen of the Church of England in the colonies may have been bound by those canons, but the Church in the United States was and is an original and independent association, bound by the laws of no other Church or association in any particular, further than she has adopted them as her own act. Her doctrines, her liturgy, her discipline are all her own. They conform in many respects, as she has declared and ordained them, to those of the Church of England, and to those of other Churches also; but she has declared and ordained them of her own or of divine authority, and she adheres to them by that authority in like manner as the Church of England does. There is no ground, therefore, in the history of this Church, to assume that in a single point the canons of the Church of England bind her in matters of discipline, or give judicial authority to her Bishops and tribunals. They do not bind her in any matter; though in not a few they speak a language which every Church of the same doctrines and liturgy must hold in subjection to divine authority, but not in subjection to the Church of England. One of the fundamental articles under which the formation of the Church in the United States was invited, was that "the said Church shall maintain the *doctrines of the Gospel*, as now held by the Church of England, and shall adhere to the *liturgy* of the said Church as far as shall be consistent with the American Revolution and the constitutions of the respective States."—The other fundamental articles have no reference to the canons of the Church of England, nor in any other respect does the Church profess to follow that pattern. Her ecclesiastical constitution went no further than to establish the use of "the Book of Common Prayer and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England," as altered by the Convention; and under this constitution her Bishops were consecrated in England, and the Church became completely organized.

It follows, undeniably, that no foreign constitutions or canons whatever have any obligatory force as such upon this Church. This is a necessary consequence of her independence of all such authority. Her Convention may expressly adopt them or any of them. Whether they may be received by usage or practice, as foreign laws have in a course of years been received in the States, and as foreign Canons have been by the Church of England, it is unnecessary to say. There is as yet no such usage or practice in reference to any Canon affecting the case of Bishop Onderdonk, nor so far as is known, affecting any other case. The condition of our Church is, in fine, no less independent than that of the Church of England; and in that Church it has always been held, at least since the Reformation, that no foreign canons or constitutions were obligatory *as such*, although they might have the effect of laws as having been long and generally received, allowed and practiced among them. This is the law as declared by the Statute of 25, H. 8, c. 14, and it is the opinion of Bishop Gibson, and of all the commentators upon the law of England.

To this, the short and plain History of our Church, and of her independence of all human authority, must be added the weight of her own enactments from her first Convention in 1789, which declare with the utmost strength of implication, that she is not bound by any canon of the Church of England, or of any other Church in regard to discipline; but that from time to time she ordains, extends and fashions her discipline as she sees best. She has done this by degrees—not begining at the start with a full penal code, as if she was dealing with a class of men who were to be suspected of crimes, a suspicion that would have dishonored the whole body, but in the most sparing manner, making provision for the most probable cases of irregularity in both laymen and clergymen, enlarging the cases and penalties as the members of the Church increased, and even now leaving a code which, compared with some other codes, shows that she thinks so most justly, that there is such a force of public opinion in our Church, if not such a state of piety and purity in its members, as has not always existed in other branches of the Church, in which more copious penal codes are found.

Against her members who offered themselves as partakers of the Holy Communion, our Church began with the Rubrics that precede the Communion Service, giving authority to her ministers to repel persons who had offended in the manner therein pointed out. The offences therein stated, and the punishment thereby authorized, were all that the Church thought proper to notice or punish in any way, until the Convention in 1789, and then the Convention passed the 12th Canon of that session, adding to the pain of repelling offending persons according to the Rubric, the following clause—"and may be further proceeded against, *to the depriving them of all privileges of Church membership, according to such rules or process asmay be provided, either by the General Convention or by the Conventions in the different states.*" From that day to the present, a period of fifty-six years, this Canon, modified in a slight degree by the 25th Canon of 1808, and by the third of 1817, but remaining substantially the same in its provisions, contains all the discipline that the Church has seen fit to prescribe in regard to her members. The General Convention has provided no rules or process, for depriving them of all the privileges of Church membership. It is not known that any State Convention has made such a provision. Repelling from the Communion for wickedness of life is the only pain for which provision is made, and let me add, the all-sufficient pain.

The question is now submitted, whether a minister or Bishop of this Church, is supposed to be competent, in the present state of the law, to apply any other punishment to an unworthy member of the Church, than this of repelling him, and keeping him repelled from the Communion until his reformation? Does the Church by her language imply that any other punishment can be inflicted, until the deprivation of all privileges of Church membership, shall be inflicted according to rules and process to be provided by the General Convention, or by a State Convention? Does not her language most clearly imply the contrary?—Would it be tolerated in a minister, to inflict this deprivation of all Church privileges, upon the ground that the member was a heinous offender, and that the Canons of the Church of England or of some other Church had always so punished the same offence? Would it be tolerated, that a minister should inflict some other penalty than this, even after the rules and process of deprivation were provided, upon the ground that the other penalty had been known in other Churches from the earliest days? Does any man suppose the law of our Church to be, that for the sin of incontinency the offender may be enjoined to do public penance in the parish church or public market, bare-legged and bare-headed, in a white sheet, or that this punishment may be commuted by the oblation of a sum of money for pious uses? Now the Statute of *Circumspecte agatis*, 13, Edw. 1, c.4, tied up the hands of the king's judges, that they should not interfere with the Bishops and their Clergy in the infliction of these pains. The Canon Law of England most clearly authorized them. It is not clear that it does not still authorize them. Good Bishop Wilson, in his diocese of Man, is said to have made use of them with equal firmness and simplicity. Can any thing be more preposterous than to fetch from the English Code such a punishment, or any of her punishments, on the ground that the offence of incontinency is a gross immorality, and that the Church has always denounced it? If the Convention shall see fit to enjoin such a punishment for such an offence, is it to be expected that any one with any tincture of law about him, will defend its infliction for an offence committed before the punishment was ordained?

Again; until the Convention of 1789 there was no Canon to punish offences in ministers. The 13th Canon of that Session ordained that "no ecclesiastical persons shall, other than for their honest necessities, resort to taverns or other places most liable to be abused to licentiousness. Further they shall not give themselves to any base or servile labor, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, they shall be liable to the eclesiastical censure of admonition or suspension or degradation, as the nature of the case may require, and according to such rules or process as may be provided either by the General Convention, or by the Conventions in the different States."

This Canon remained the sole rule on the subject until the first Canon of 1801, when the punishment of degradation from the ministy was annexed to the offence of any one who had been ordained and admitted a minister in this Church, and should discontinue all exercise of the ministerial office without lawful cause, or avow that he was no longer a minister of this Church, or should live in the habitual disuse of the public worship, or of the Holy Eucharist, according to the office of this Church.

The law so continued until 1808, when the 26th Canon of that session incorporated the Canons of 1789 and 1801 before mentioned, and applied admonition, suspension, or degradation, as the nature of the case might require, to all the offences described in those canons. In 1829 this canon was repealed—and with it the penalty upon the offences contained in it; and a new canon was passed, "of the offences for which ministers shall be tried and punished:" and here, after renewing the penalty for discontinuing the exercise of the

ministerial office as before, for the first time are added the offences of being guilty of scandalous, disorderly or immoral conduct, or of violating the canons, or preaching or inculcating heretical doctrine; and it prescribes, in case of conviction the punishment of admonition, suspension or degradation, as the nature of the case may require.

The Canon of 1832, No. 37, supplies and repeals the canon of 1829, and changes the language for perhaps the more explicit terms of "crime or immorality, disorderly conduct, drunkenness, profane swearing, frequenting places most liable to be abused to licentiousness, and for violation of the constitution or canons of this Church or of the diocese to which he belongs;" and it applies the same punishments in case of conviction as before. And so the law continues to this day.

The first remark to be made is that these canons apply to *ministers* only. All of them but the canon of 1789, and the canon of 1808, do so expressly—these using the words "ecclesistical persons," although the titles of both speak only of ministers, as the subsequent canons of 1829 and 1832 do in the body of the enactment; and they do not apply to *bishops*, not only for the reasons, that when an inferior order is spoken of in a penal statute, the superior is by settled interpretation held to be not included, but because in both the canons of 1829 and 1832 the bishop is expressly referred to as the person who is to see that an inqury is made into the minister's misconduct.

The second remark is, that the Church has acted according to her sense of expediency in punishing the offences of her clergy, varying the description from time to time, sometimes enlarging and sometimes abridging the number to which she applies her penalties; implying undeniably that the rule which her canons prescribed was the only rule of punishment, and that her punishments applied only to the offences to which she applied them. Profane swearing was not included either by particular or general description before the canon of 1829, nor was the preaching of heretical doctrine. Had these been committed before that canon, doubtless it might have been said there was an oversight in not providing a punishment for the offence; but it would have been a strange reason for punishing them with suspension or degradation, that the Church had always denounced them, and that it was an immorality exposing the minister to contempt, and to the loss of all usefulness and authority.

This view of the legislation of the Church furnishes irrefragable evidence that the law of punishment for offences is to be sought for in the canons of our Church, and no where else; and that what is not found there is not to be applied, and when found is to be applied only to the offences to which the Church by her canons has applied it.

It remains only to make the application of this doctrine to the case of *bishops*.

NOVA-CESAREA.

For the Churchman.

Mr. Editor,—Not long since, the Rev. Dr. Anthon made, through the columns of the Protestant Churchman, a rude and unchristian attack on the Bishop of Western New-York. This gentleman and his diocese had a right to look to the proper paper of the diocese of New-York for his defence. This was accordingly undertaken, and is still in hand, by the editor of the Churchman, who is ably proving that what is calumniously called Bishop DeLancey's having "done violence to the moral sense of by far the majority in our church, besides inflicting a great wrong on Christian ladies," was but the exercise of his undoubted right and duty as a member of a court to reject insufficient testimony, and not allow it to divert his judgment from truth and justice. This honorable course of the Churchman has, as was to be expected, given umbrage to the Protestant Churchman and the New-York Courier and Enquirer. And how has it been met by them? Have they shown that Bishop DeLancey was wrong? Have they combatted the strong reasons which the Churchman has advanced in his defence with anything bordering on argument? Far from it. Personal abuse of Dr. Seabury, which only tends to strengthen his hold on public respect and confidence, and a reiteration of the positions, that the Court has decided and their decision must be right, and that all who question its correctness are exciting rebelion against the Church, are injuring and insulting the hierarchy, are abetting immorality, are presuming to express opinions, when it is their duty silently to succumb to authority. Such are the grounds taken against Bishop DeLancey and the Churchman. As to their treatment of Dr. Seabury, it is just what men with truth on their side, and with an intelligent appreciation of it, and an honest devotion to it, have to expect, when brought in collision with those who have a bad cause to chafe them, and not strength and clearness enough of either mind or principle to control their passions. It reminds one of what was the case when Bishop Hobart was an editor.

With regard to the Protestant Churchman, I must in kindness to the nominal editor, express the decided conviction—cherished I know also by many others—that at least some of the articles on this subject, as well as others that have appeared in editorial form, are not from his pen. Melancholy as has been the deteriorating influence of his editorial career on his Christian character, I am not prepared to think that it has been as great as those articles would indicate. They rather appear to be the production of some touchy and habitually ill-tempered man, never more at home than in piques and contests; implacable in his hatred; nothing loth to seize upon any pretext for falling out with his fellows; much accustomed to make the most of supposed causes of offence; hardly seeming to realize that the Christian profession cannot be expected to be of great price in the sight of God, unless it possesses the ornament of a meek and quiet spirit; and finding it very convenient to stand behind the cover formed by much talking about morality.

I rarely see any of our secular papers but such as are usually regarded as among the more respectable and decent. Of those, however, which I do see, I know of none from which strictures on what it chooses to call "the utterance of what is at once vulgar and insolent," come with a worse grace than from the Courier and Enquirer. When excited, as it almost daily is, on any subject, it is remarkably at home in the use of low and abusive language, and would at any time supply very abundant illustrations of bilingsgate. In church matters, (in which it has gained the name of being the organ of the New York low Church party,) it is clearly of the radical and anti-rent class. Indeed, it rarely introduces religious topics except for purposes of strife and abuse. From an article in the Churchman, which had been sent to the Courier and rejected, it appears that the latter refused to answer certain questions respectfully proposed, touching the justice and propriety of an attack which it had made on the Rev. Dr. Berrian, which shows how much there is of fairness and honesty in the principles on which it is conducted. I know not how many editors this paper has: I have now in my mind but two of them—the "responsible editor," and the unfortunate gentleman whom he so kindly took on board, maugre his abolitionism, from the wreck of the New-York American.* These gentlemen, if I am rightly informed, have been subjects of judicial decisions unfavorable to themselves. Did they think that violence would have been done to the moral sense of the community, by calling in question the credibility of the testimony, or the correctness of the decisions in their cases? Did one of them, especially, think great injury done to the cause of justice, because mercy interposed and saved him and his family from the dreadful extent of suffering and humiliation which his enemies would have desired?

* Whoever is so favored as to have a file of this journal, will, I think, find that immediately after Bishop Onderdonk's trial, the editor declared that the sentence left untouched the Bishop's diocesan office, and his claim to its emoluments.

It is very evident from the course pursued by the Protestant Churchman, (endorsed with such hearty good will by the Courier,) in noticing the Churchman's defence and vindication of Bishop DeLancey, that Bishop Onderdonk's enemies feel that their course is very deficient in the strong ground which truth and justice only can afford. Their policy is to endeavor to excite and enlist the passions of the community. The court awards it, and the court is to be held infallible. No man may presume to question its acts and decisions. The condemning witnesses have testified, and their piety must shield them from any question of the credibility of their testimony. To suggest that all is not as it should be in the verdict and sentence, is to do violence to the moral sense of the Church, to be guilty of "insubordination and presumption, mischievous, indecorous, disrespectful, and dangerous to the discipline and the efficiency of the hierarchy." Moreover, all who venture to dissent from the court, and question the testimony, are to be assailed as abettors of immorality. And in this calumnious work, and the accompanying perpetual flow of abuse of Bishop Onderdonk, and of effort to swell the tide of popular passion against him—perhaps it may be more properly said, to stay the reaction which truth and justice are producing—there are evinced an eagerness and gusto very like the indulgence of favorite tastes, by minds not at all remarkable for delicacy and purity.

The Courier and Enquirer and the Protestant Churchman, think that questioning the correctness of the decision of the majority of the Court, is insulting to those gentlemen, an impeachment of their character, &c., &c. What is the meaning of "doing violence to the moral sense of by far the majority in our Church, besides inflicting a great wrong on Christian ladies?" Does it not imply no small degree of moral defection in those thus charged? Such is the reproach cast by these papers, at the bidding of Dr. Anthon, on Bishops Ives, Doane, Kemper, DeLancey, Gadsden, and Whittingham.

"Christian ladies!" Much has been said about the piety of the witnesses, their being communicants, &c., &c. Those who talk thus know very well, if they would have the honesty to say so, that there are many ways in which the credibility of testimony, especially when relating to distant periods of time, and brought forward under circumstances of great excitement, may be questioned, without any more serious charge than prejudice, stimulated imaginations, defect of memory, being unduly influenced by designing persons, or other circumstances not materially affecting moral character. They know very well that in a case touching themselves, their character, their interests, their happiness, they would laugh to scorn the idea that alledged piety is to screen a witness from rigid scrutiny, If confidence was felt in the *true* piety of the witnesses, would there not be rather a defiance of scrutiny into their credibility, than an effort to evade it?

The aforesaid papers are connected with the anti-rent movement against the estate of Trinity Church, New-York. That corporation consists of one clergyman and twenty-two laymen; and it may be safely said that no body of men in your city has ever been more uniformly composed of persons of intelligence, virtue, and piety, than has the vestry of Trinity Church, since its first establishment, one hundred and fifty years ago. The state of things which has called forth the anti-rent war against it—the existence in New-York of other incorporated parishes—is of about fifty years' standing. In that time (to say nothing of the present incumbents) from among the host of departed worthies, men of character and standing in their day, with which many now so noisy about Trinity Church, had better not ask to have their's compared, I make from Dr. Berrian's history the following brief selection of names:—Bishops Provoost, Moore, and Hobart, and the Rev. Dr. Beach; and of the laity, Richard Harrison, Peter Stuyvesant, Rufus King, Thomas L. Ogden, Peter A. Jay, John T. Irving. What say our anti-renters of such men? That they suffered themselves to be, and to remain for years, unlawful holders of property, without sense enough to know they were so, or honesty enough to withdraw from such knavery. And these libelers pretend to an abundance of virtuous indignation against those who think the majority of the late Court did wrong.

Many who are endeavoring to stifle inquiry into the merits of a trial, the authoritative publication of which gives every one an opportunity, as he has the undoubted right of examining and judging of it, (if it was not intended to challenge investigation) are not sufficiently ignorant to entitle themselves to the credit of honesty and sincerity in the principle on which they act; which is, that judicial decisions are to be held infallible. They know that they are thus endeavoring to impose upon the community and enlist its angry feelings, by a method not sanctioned by strict integrity. They dare not say that eleven Bishops are to be held infallible, and their doings to be implicitly received, and not to be questioned without great presumption, doing violence to the moral sense of the community, and the order and authority of the Church. They know that themselves are doing violence to the moral sense of the community, by practically adopting the principle that appeals from the decision of a court are an insult to that court.

In the railing which Bishop Onderdonk's enemies very naturally substitute for reasoning, they are perpetually denouncing his friends for thinking that eleven Bishops could agree upon a wrong verdict. Let a few facts be noticed. Three of these eleven Bishops had, a few months before the trial, come out in decided hostility to Bishop Onderdonk, and clearly intimated, if not declared, that he should be deposed from the episcopate; and one of them had, before the trial, taken pains to secure witnesses for the prosecution; the same one who, after the Court was organized, identified himself with the prosecution in the matter of securing for them the benefit of counsel. A fourth of these eleven was the Assistant Bishop to the most implacable and unmerciful of the prosecutors, who appears to have been for years unfriendly to Bishop Onderdonk, and seeking occasion against him. An Assistant Bishop is in no small degree dependent for his comfort and happiness on the good-will of his diocesan. Now, I ask every intelligent citizen, clerical and lay, and especially the editors of the Courier and Enquirer, whether they would think it just to be tried by a jury composed in part of persons similarly situated touching themselves. I ask them in what light they would view those who should denounce them for declaring that it would be unjust to subject them to such a trial, and that they would not trust to it for a fair and impartial consideration and weighing of testimony.

A fifth of these eleven Bishops asserted, in his "opinion," that Bishop Onderdonk's counsel had admitted the charge of undue excitement by vinous or spirituous liquors, when every one who reads the trial must see that no such admission was made by them; and founded his verdict of guilty on that delusion. This certainly throws light on the general claims to confidence of that gentleman's verdict on the several charges. A sixth, after having stated his decided opinion, and his reasons (one of which was the Respondent's innocence of crime) in favor of the punishment of suspension, voted for the greater and awful one of deposition. Are we asked to respect *his* judgment? A seventh and eighth changed about between suspension and deposition, in a manner which, at least to my mind, looks very much like trifling, and an absence of that sensibility to the awfulness of the work before them, and the tremendous nature of its responsibility, which, in both equity and religion, is an essential qualification for the work.

The reference made by some of the majority to the diocese of New-York, as if the expediency or inexpediency of Bishop Onderdonk's continued connection with that diocese was a question before the Court, shows a want of proper appreciation of the real responsibilities of their position, and the legal limits of their functions, and therefore proportionably defective qualification for judging of the merits of the case. They appear to have voted for deposition instead of suspension, because they thought the Bishop's usefulness in his diocese was at an end, and suspension would not separate him from it. With just as much propriety might they have voted deposition instead of admonition, if they thought that the latter would materially affect his usefulness. Indeed it would require but a little further license of construction, to imagine that duty to the diocese required a *verdict of guilty* on the *least plausible* evidence, in order that, by deposition, his removal from the diocese might be effected, on the ground that simple arraignment might destroy the usefulness of an accused Bishop. In fact this is a principle which, in utter hostility to justice, would undermine law, and level all distinctions of offence and penalty. The truth is, the consideration of the diocese at all was going beyond the measure of the right and prerogatives of the Court. It was their duty to treat the case solely as that of a Bishop of the American Church, without any thought of the diocese. With *its* care they had no lawful connection. The assuming of it was illegal, a dangerous precedent in a community of law and order. Whether this was owing to defect of judgment, to ignorance of law, or to prejudice against the accused, it certainly affords additional reason of doubt of trustworthiness in the solemn and momentous affair of judging righteously of testimony and law.*

I can hardly conceive of anything not grossly insulting in form, that more nearly approaches it, than the insinuations that have been from time to time thrown out against the majority of the Court, and the Presenters, that they will refuse, as members of the House of Bishops, any interposition in behalf of their brother of New-York, because of the manner in which some of his friends have spoken of the presentment and the trial. For my present purpose it is not necessary to say a word in justification of what is thus faulted. I take higher ground. I say that those Right Rev. Fathers are thus treated with indignity. They know that independently of all manner of *excitement*, of all indignation, if you please, the grave opinion has been and is cherished by some of the purest and most sober and intelligent minds in the community, clerical and lay, in the Church and out of it, that great wrong has been done in this matter from its inception throughout; and that, as a precedent, it is of most disastrous omen. As themselves, intelligent and reasonable men, with the highest Christian responsibilities upon them, and looked up to for examples of right-doing at any sacrifice, they will, in religious conscientiousness, dismissing from their minds, as especially every motive in which they may, however unconsciously, be swayed by selfish or vindictive feelings, so, generally, all other considerations than whether there is indeed reason to fear that they have been mistaken, or even to doubt whether it is not now their duty to relent towards their brother. Their intelligence and their consciences will tell them what is their duty, should such reason or doubt be made to appear.

There is one view of the case on which I do not remember that much stress has been laid, though to the thoughtful mind, it must certainly appear worthy of serious consideration. We often hear of the trial of a cause being removed from one neighborhood to another, on account of strong and prevalent prejudice in the first against one of the parties. This is the suffrage of reason and equity, and is among the things in which intelligence, experience, and sound Christian principle, have furnished guards and securities of justice. It is in essential connection with the fact, that both testimony and judgment may be warped, by surrounding influeuces, from the right line. It is neither virtuous nor reasonable to condemn this view, because of its bearing on individuals. Those who are acquainted with the state of things in New-York for a few weeks preceding Bp. Onderdonk's trial, know full well that this point is not unreasonably introduced, If ever desperate, unprincipled effort was made to manufacture public opinion, and excite public prejudice, for a present purpose, it was then. So strong was the Bishop in the confidence and affection of his diocese in September 1844, that one of his bitterest and most unscrupulous enemies, though anxious to be his accuser, dare not lisp a syllable against him in his convention, because he knew that then there was too just an appreciation of him to allow any reasonable hope of the success of an attack. In less than two months, the Bishop found himself surrounded by evil-minded persons warped by suspicions easily excited; he met enemies where he had been accustomed to find friends; and experienced coldness and insults from all directions. Meanwhile slanderous whisperings had begun, which became louder as ears were found to drink them in. There was one bishop who could, without a syllable of explanation, ask him to retire from the presence of his brethren, with the view of having him talked about in his absence. Another was found to stoop to a willingness to bring what he knew to be sealed, and as yet somewhat secret, charges against Dr. Onderdonk into the House of Bishops, without a word of conference with the accused. These iniquities failing in their direct intent, talk became louder and louder still. The press both in New York and Philadelphia was enlisted against him. The rein was given to the utmost licence of impure, sensual, and vindictive imaginations. An eccentric agent was employed, with payment of his expenses, to travel hither and thither in search of stories and affidavits. He entering fully into the spirit of his mission, and as his well known peculiarties must have led his employers to expect, perhaps to intend, talked very loudly of it, in private interviews, in small gatherings, in crowded vehicles and in places of public resort. Three bishops were, and were publicly known to be, for many days, a self-constituted committee, to hear every thing that could be said against their brother of New York;—while men professing to be gentlemen and christians were going about, creeping into houses, and trying how much they could collect for the use of said committee, one of them at least being the employed counsel of the committee. The accused, all the while kept in ignorance of the stories thus industriously gathered.—What wonder that a mighty heaving was caused among the masses, raising an influence about the witnesses and triers every way unfavorable to calm and unprejudiced consideration; precisely such a state of things, as by common consent of wise and good men, constitutes a reason for which justice requires the removal of a trial to a less prejudiced and excited vicinity! It boots not to say that this, and the matter of improper persons sitting on the court, should have been subjects of preliminary objections. Perhaps the Bishop and his advisers were governed by the consideration that there was no canon providing for the objections and therefore no power to compel any member of the court to forego what he might deem an advantage over the accused. And who can doubt that such a step would have been seized on as ground for charging an unwillingness to be tried?

A morally darker period has never yet existed (God forbid that it ever should exist,) in our church, than was occasioned by the lying, slandering, and foul gossipping and tale-bearing, and alas! that I must add false swearing, with the consequent poisoned, and wickedly excited and perverted state of the public mind, which Bishop Onderdonk's enemies (who yet talk about morality) caused for some time preceding and during his trial; (and which envy, hatred and malice, would not suffer even then to cease.) Substantial reason was thus afforded for perverted testimony and biased judgments. And who can for a moment think that if the counsel for the prosecution had full confidence in the testimony, the base principle would have been urged, that the Bishop should be condemned on suspicion?

* How could they know anything of the feelings or wishes of the diocese of New-York? It had been entirely taken by surprise, and not the least deference been shown to it in any step. The whole transaction is fraught with matter of deep and serious reflection on the tendency of our general ecclesiastical confederation, (which has entirely excluded the principle of fair representation) to undermine the independence and rights of dioceses, and bear them down by foreign influences.

Good christians cannot but desire that all passion and excitement, all prejudice and illwill, should now be laid aside, and the dictates of christian equity alone be regarded. If wrong has been done, it is a peculiarly grievous and oppressive wrong: grievous and oppressive to the individual immediately concerned, to his family, and to his diocese; and threatening the most grievous and oppressive consequences, as a precedent in ecclesiastical proceedings, from whose unjust and cruel effects, there is no knowing who is or will be safe. The just, honorable, and christian-minded man will set his heart on having the wrong rectified. No local collateral, or minor, and especially no personal considerations, will, for a moment, sway him from *this one purpose*, so powerfully argued by every motive of sound religion and morality, of genuine christian faith, and of the real *good of the church*. The true believer knows that this can then only be reasonably hoped to be secure, when, in the faith which is inseparable from evangelical piety and morality, it is sought, by all proper means, to have the right done, and the wrong, as far as possible, remedied; and consequences are trusted to the God of truth and righteousness.

W. K.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 18, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

Our warmest thanks are due to the correspondent of the Banner of the Cross, whose communication we subjoin. It is not every man that is willing to defend the cause of justice at the expense of odium and obloquy.

Except in what relates personally to ourselves, we consider the communication of "Lambda" invulnerable at every point. The trial of Athanasius was none the less a Church question because he was condemned and deposed from the office of Bishop on charges of immorality and impurity, nor that of Laud because he was condemned and beheaded on the charge of Treason to the State; the reason is that given by "Lambda," viz., because both these bishops were condemned *ostensibly* for the offences charged, *really* for the principles which they professed. The enemies of the Church have always attempted to carry their points by indirect means; and whenever they have been able, as in the cases of Athanasius and Laud, to shelter themselves and their designs under the authority of a Council and a Court, they have always found *Herberts* in abundance to fall down at their feet and do them homage, in their generation; to proclaim aloud that if "the reputation of the Court [or the Council] could be seriously injured, it would be an infinitely greater calamity to the Church than the judicial condemnation of the most innocent person in it;" and in the same breath to garnish the sepulchres of the Athanasiuses and the Lauds of past ages and say, "If we had lived in the days of our fathers, we had not been partakers of their sius!"

From the Banner of the Cross.

I am sorry, Mr. Editor, that the "Banner" should break the silence which it has observed in relation to the Bishop of New York, by dealing a blow at the friends of that gentleman.

If "Herbert" can consider the "New York difficulty" a "local one," a "private question," a "mere question of personal morals," he is welcome to do so, but he will excuse others if they cannot adopt his opinion. To me it is incredible, that any one acquainted with the case can have formed any other conclusion than that it is connected with "the distinctive Church principles which are prevalent among us." It is no "mistake," therefore, no "injury," no "wrong," so "to couple it." The Low Church party, to a man, sustain the verdict, while, with few exceptions, those of Catholic views regard the Bishop of New York as having been condemned *ostensibly* for the offences charged, *really* for the principles which he professes.

The present discussion, your correspondent may be aware, originated in the refusal of Dr. Anthon to invite Bishop DeLancey to perform Episcopal services in his parish, on the ground that in his judgment given on the trial, he had outraged the moral sense of the community, and reflected injuriously upon some of the members of his congregation. The defence of Bishop DeLancey, who came into the diocese on the invitation of the acting ecclesiastical authority, necessarily involved a review of the trial. That defence, thus forced upon the diocese, was undertaken by the Churchman; and I should presume that the ability with which it has been conducted, and the additional testimony* which has been adduced in favor of the accused, have "changed" in many minds the "conclusions" to which they had arrived. Other Bishops, Mr. Editor, have reputations as dear to them as those of the individuals mentioned by your correspondent.

The concluding paragraph of his communication contains an insinuation with regard to some of the Bishops who constituted the majority of the Court, which, I would fain hope, is without foundation. It is, in effect, that they may be induced by the opposition of the friends of Bishop Onderdonk to vote against the removal of his suspension, and thus, in contrariety to all just ideas of law and equity, visit the sins of the guilty upon the innocent. Mr. Editor, the Church places men in responsible positions to do *her* service, and not to gratify personal feelings. She expects them to judge "righteous judgment," and not abuse the power she bestows to the promotion of private or partisan objects. The bare idea that they could be capable of such conduct is shocking to every rightly constituted mind. But what reason has any member of the Court to take umbrage at the review of its proceedings? Did not that body, in publishing the report of the trial, appeal to public opinion for confirmation or reversal of its sentence? Whatever "Herbert" may say of the "mischief" which may arise from the scrutiny to which the whole matter has been subjected, the Court must stand or fall by the justice of its verdict. Error must not be allowed to grow into precedent because Bishops Brownell, Otey, Freeman, Henshaw, or any other persons, may have unintentionally adopted it; and few will think with your correspondent, that it is better the innocent should suffer than that such error should be exposed! No one, I know, is pleased to have his mistakes exposed; it is mortifying to the pride of human nature; but this is no excuse for persisting in wrong, much less for aggravating injustice by wreaking upon an innocent and helpless individual the vengeance due to the injuries which we may fancy we have received from others. There is nothing either of generosity or of Christianity in such procedure. The editor of the Churchman has stood forward nobly and intrepidly in behalf of his Bishop; and for my part I honor him for his manliness as much as I respect him for his ability.

LAMBDA.

Aug. 28, 1847.

*Vide the testimony of Mr. Peck.

The above was intended for last week; we have a few more words to say, but that we may do no injustice to the writer, we append his piece—

"I consider the New York difficulty as essentially a local one; comparatively it is a private question—a mere question of personal morals—local to the diocese of New York, and involving so far as I can see, no peculiar ecclesiastical theories or opinions. It is a *mistake*, therefore—it is more—it is an *injury*, and *wrong*, to couple this unhappy controversy with any of the distinctive Church principles that are prevalent among us, as if a High Churchman or a low Churchman, *in virtute nominis*, were obliged to take this or that side in the dispute. On the coutrary, we see in fact that Churchmen of the most opposite principles are of one judgement in this matter. Whence the inference is inevitable that no peculiar theory of Church organization is involved in the dispute, and that whatever judgment any man may form in regard to this most disastrous controversy, he is not to be considered as thereby committing himself to any particular school or class of Church principles.

"Again. The Court before which the trial took place was a tribunal of the Church, regularly instituted—canonically assembled, and so entitled to the confidence and respect of every Churchman. Whether it was as wisely constituted as it might have been, is not now the question. Neither with that point, nor with the secret motives which influenced the decision of the Court, can the public have any thing to do, except as a matter of private opinion. It would be monstrous to make the solemn decision of a judicial tribunal dependent upon what the public may think as to the mode in which the tribunal itself was constituted, or upon what may be conjectured to have been the secret motives of the judges. These are points, indeed, about which every man will have his own private thoughts. But it is impossible, on any such ground, to justify any irresponsible or anonymous assault upon the Court or its verdict. And were it possible that such an attempt should be successful, and that the reputation of the Court could be seriously injured or fatally undermined, it would in my judgment, be an infinitely greater calamity to the Church than the judicial condemnation of the most innocent person in it. It is a part of the Christian's vocation to suffer even for well-doing; however we may condemn the wrong, where an individual is the sufferer, we see at once the full extent of it. But who can measure—what language can describe the mischief to the Church, if the verdict of her solemn Court of Bishops could be successfully assailed on the grounds of incapacity, prejudice, party feeling or personal malignity? I am not denying that such sentiments may find entrance into bosoms where it would most shock us to discover them. What I contend for is, that such feelings are never to be *presumed*, still less *publicly charged* to exist, except upon evidence of the very highest kind; mere suspicion, conjecture, private opinion, are no grounds for such weighty accusations. Hence, even if in my secret thoughts I held the Court to be unwisely constitued, I have no right on that account to disparage or oppose it; and if in my judgment its verdict was oppressive and unjust, yet I have no authority to presume or charge that those who pronounced it were influenced by other motives or considerations than those which they avowed.

"Once more. I can make large allowance for the zeal of those who are contending, as they think, for an injured man, and that man their Bishop. But others, too, have their rights: and I must protest against the disparaging way in which the names and reputation of certain of our Bishops are treated in this wretched controversy. It is no excuse for such injustice to say that it is necessary to the defence of an oppressed and innocent man, The names of Bishops Brownell, Otey, Freeman, Henshaw, are dear to the church at large; and whoever aims a blow at them, should first calculate the chances and probable force of the recoil. But those venerable Fathers need no formal defence at my hands. The confidence and affection of the Church are a sure and sufficient ægis to them against the attempt, from any quarter, to couple their honored names either with dishonesty of purpose or unsoundness in their Church principles.

"Mr. Editor. I believe that the sentiments expressed above are held by a large and influential portion of the Church; nor do I at all doubt that the attempt to exhibit this afflicting question as one of Church principles—to defeat the verdict by impugning the constitution and impartiality of the Court—and to disparage the names and influence of Bishops whom all true Churchmen delight to honor—is silently but surely and fatally working against the very cause which it is intended to advance. The warning comes from an humble source; it will pass for what it is worth.

HERBERT."

The avidity with which this article has been caught up by the Protestant Churchman and the Episcopal Recorder shows the facility with which Herod and Pontius Pilate can be made friends. We propose to examine a little into the character of the alliance.

The New York difficulty, says Herbert, "is a mere question of personal morals." The case of Bishop Onderdonk, we reply, is *not* a question of morals at all, either personal or abstract. There is no question as to the foulness of the charges, none as to the foulness of any specific acts which are adequate to support the charges; though the words of Herbert, if they have any meaning, insinuate the contrary. But the question is as to the innocence or guilt of a Christian Bishop; as to the justice or injustice of the Verdict of the Court; as to the lawfulness or unlawfulness of the sentence. The words of Herbert, from the mouth of Herod, would have been balm to the heart of Pontius Pilate.

The New York difficulty is "essentially a local one, local to the Diocese of New York." So was the first blood shed at Lexington a local affair, local to the province of Massachusetts. So were the beginnings of of the Inquisition a local affair, local to the city of Narbonne. So was the martyrdom of St. Stephen a local trouble, local to the city of Jerusalem. Where shall we put the man who can thus heap scorn, not on this only, but on every cause that has appealed to GOD, or awakened the sympathies of men? Not with Christians; for they feel that when one member suffers, all the members suffer with it. Not with Pagans; for they can echo with enthusiasm the sentiment—

HOMO SUM: HUMANI nihil a me alienum puto.

We put him with *time-servers*, a class who are *among* men but not *of* them, and who, without committing themselves to either side of any great question, always contrive to further the worse.

The judgment of the Court in the case of Bishop Onderdonk, adds this High Churchman, "involves no peculiar ecclesiastical theories and opinions." So thought Herod of the judgment of Pilate; for both Herod and Pilate waived their peculiar ecclesiastical theories and opinions, and "were made friends together," though "before they were at enmity between themselves."

But "Herbert" has another reason for upholding the verdict and sentence of this Court, and it is a reason which would have been singularly grateful to Pilate because it is the only one which could avail him. *That the reputation of the Court, he says, should be seriously injured or undermined, would be an infinitely greater calamity to the Church than the judicial condemnation of the most innocent man in it.* The writer's confidence in a judicial decision is founded, it seems, not on its equity, not on its commending itself to the reason of men and their sense of justice, not on its being brought about (as the verdict under consideration was *not* brought about) conformably to the rules of the word of GOD and the usages of the ancient Church, but simply on the authority or, as Herbert chooses to term it, the "reputation" of the Court. In other words, it is better, infinitely better, that a confessedly innocent man, the most innocent man in the community, should forfeit his life on the gallows, than that the public should believe that the Court did wrong in condemning him! It is shocking to see good men (and such we doubt not are Herbert and the editor of the Banner) thus sport in public with words the force of which they have never measured. As if a Court were created for its own glory and not for the administration of justice! Or as if its reputation depended on a blind reception of its decrees and not on their equity! If any thing can aggravate the atrocity of this sentiment it is the fact of its being applied to the first act of a Court under the Canon which gave it existence, since it thus tends, by stifling investigation and remonstrance in the outset, to secure for all like courts in future the same "reputation;" a reputation which upheld the Court of the Inquisition in its worst enormities, and under cover of which any Court may conceal, as many have concealed, the most stupid imbecility and the most desperate wickedness. In a healthy community it would be all over with a cause which resorts to such props for support.

The "incapacity, prejudice, party feeling, and personal malignity," of which Herbert speaks, have neither been "presumed" in the late investigation, nor publicly "charged" on the members of the Court as the proofs of an erroneous decision. What we have done has been to examine and compare the presentment with the testimony, and the opinions of the Court with both. Such an examination is allowed to all, and the duty of some, especially where there is no Court of appeal. The result of the examination has been, to show that the verdict is not justified owing, in some instances, to the insufficiency of the allegations, and in others to the defectiveness and discredited nature of the testimony. Certainly we are not to be deterred from avowing and adhering to this result, because the *consequence* of it is to fix upon individual members of the Court, *either* incapacity, *or* prejudice, *or* party feeling, *or* personal malignity.

Is the verdict of the Court in the case of Bishop Onderdonk just? Is the sentence lawful? These are the questions at issue; and if Herbert and his "large and influential portion" will say *Yes* to these questions we shall respect their position. But to reflect on the "secret motives" of the Court and the wisdom of its constitution in private, and yet to uphold its decisions in public, to receive the verdict implicitly and without daring to defend the grounds on which it rests, to favor the worse side of the question without espousing either side, is such a shuffling and evasive position as deserves no respect, and from us at least shall receive none.

P. S. Since writing the above we have received "JUSTICE," who speaks to the point and in a way which does him credit. We are very sorry that we cannot insert his piece this week, but the unexpected length of the Bishop's Statement has obliged us to defer much other matter of immediate interest.

We have received also another excellent communication on the same subject, for part of which we shall endeavor to make room, though we cannot promise it. We have hardly ever known a piece that has called forth more indignation than that of "Herbert."

THE COLUMBIAN LADY'S AND GENTLEMAN'S MAGAZINE, *for September*, has been published in their usual excellent style, by Ormsby & Hackett, 116 Fulton st. It contains three illustrations, two good line engravings and a plate of the fashions as artistic as such things ever are. The letter-press is by some of the most distinguished of magazine-writers.

LITTELL'S LIVING AGE, *No.* 171, contains an agreeable article from The Quarterly, "The Heirs of the Stuarts," and an eloquent as well as profound one from The Edinburgh, on St. Francis of Assissi. The 172d number has another article from The Edinburgh, on Dyce's edition of Beaumont and Fletcher, marked by much critical acumen. Papers like these must secure for The Living Age a high reputation and extensive patronage.

DOMBEY & SON, *Part XI*, has been published by Wiley & Putnam, and has two illustrations.

"Mary at the Saviour's tomb, a sacred solo, as sung by the Alleghanians, arranged for the Piano Forte or Organ, by G. Sitgreaves," has been published by W. E. Millett, 329 Broadway.

THE TRUE CATHOLIC, *for September*, contains a paper from the pen of the editor, "The Episcopate," Original Poetry, "The Publican's Prayer," and "Ulysses," a number of selected articles, reviews of books, and its usual summary of Church Affairs. A communicated article reviews unfavorably The German Book of Common Prayer, published by the New York Bible and Common Prayer Book Society. This version is accused by the critic of omitting, mistranslating, and adding to, many and vital parts of our various Offices. The reviewer concludes that "a German translation of the Book of Common Prayer remains to be executed." Our readers, however, will have a better opportunity of judging, when they shall have read a reply to the Review which will appear in our next.

THE YOUNG CHURCHMAN'S MISCELLANY, *for September*, contains its usual good reading for the young.

SCENES AND CHARACTERS FROM THE COMEDY OF LIFE. *By the Author of "Harry Layden."* E. Dunigan, 18mo., pp. 216.

This is a tale, of which the scene is laid in this city. It is by a Roman Catholic, and though the passages which prove it are few, we suppose that it must come under the denomination of "religious novels." Granting this, we have only to say further, that it is as free-and-easy a specimen as any of which we know, being at the same time far from destitute of cleverness.

TITUS LIVIUS. *Selections from the first five books, together with the twenty-first and twenty-second books, entire. Chiefly from the text of Alschefki. With English notes for schools and colleges. By J. L. Lincoln, Professor of Latin in Brown University.* D. Appleton & Co., 12mo., pp. 336.

The edition of Livy commonly in use heretofore is that by Mr. Charles Folsom, Librarian of Harvard University. Despite the excellence of its selections and its neatness of execution, this edition was thought to fail, owing to the fewness of its Annotations; and Prof. Lincoln has presented the classic-reading public with the present handsome volume. The notes are tolerably full, and refer to various auxiliary works, such as Zumpt's Grammar and the Dictionary of Antiquities. A map of Hannibal's route across the Alps, and a plan of Rome, accompany the letter-press. There is also a Geographical Index, and one to the Notes.

ELEMENTARY COURSE OF GEOMETRY, FOR THE USE OF SCHOOLS AND COLLEGES. *By Charles W. Hackley, S. T. D., Professor of Mathematics and Astronomy in Columbia College, and author of a "Treatise on Algebra," &c.* Harper & Brothers, 12mo., pp. 200.

This treatise contains the elements of Plane, Solid, and Spherical Geometry, Isoperimetry and Mensuration of Planes and Solids, in a useful form, and arranged with that clearness of method which the author's long experience as a mathematical teacher has enabled him to attain. A peculiar feature in this work are the Exercises or Problems to test the learner's ingenuity and appreciation of the principles which he has gone over.

SKETCHES OF NATURAL HISTORY. *By Mary Howitt.* Harper & Brothers, 18mo., pp. 198.

The sketches are in verse, and each is illustrated by a wood-cut, but both will only suit critics of less than ten summers.

The fifth part of Miss Pardoe's "Louis XIVth and the Court of France in the XVIIth century," has been published.

For the Churchman.

Rev. Mr. Editor,—Having to travel eight miles to attend the services of the Church, to Bethel, where they have two churches, an old and a new one, but only one service, I have to-day been led to reflect much upon the prospects of the Church in New England. I have almost feared that the history of its institution in Bethel is but the history of most country parishes in this region.

Through the agency of the late Dudley Chase of this town, who was a brother of the Bishop of Illinois, and his family connexions, who were numerous, and their friends, the Church was planted at Bethel at an early day, possibly fifty years ago, or nearly that time. The old church, as it is now called, was erected many years since, and for many years, under the Rectorship of the late Rev. James Sabine, was very respectably attended. But within the last few years things have suffered a change. A great change indeed has come over them.

West Bethel, about four miles from the old church, has become a thriving village, and they entertain the hope of some farther accessions, in consequence of having a considerable depot upon the Central Rail Road at that place. The Church had some influential friends at that place, and it was thought best to erect a new edifice at that village, which is now nearly completed, and has been used for a few months, although not yet consecrated, but will be at the next visitation of our Bishop, which is expected in a few days. Having attended service there, (when I did not go to Montpelier,) I drove there this morning at an early hour for service, but found the church doors closed. I learned that the services of the day were to be held at the old church, on account of the funeral of an aged inhabitant of the parish, who resided near that church. The parsonage, too, is close by the old church. I immediately drove towards the old Church, and upon entering, found that I was late, which I always very much

regret, (although I understand it is, by the *fashionable* portion of our congregation, esteemed quite *in the mode.*)

But at the close of the exercises of the day, I could not but feel that it had been a profitable day for me.

1. In the first place, I had listened to two most instructive discourses from the minister of the parish, who is only in Deacons' Orders, and who recently came into the Diocese from that of New Hampshire, and who is a most estimable man, and an exceedingly good preacher; but so delicate in his feelings, so sensitive to the least apprehension of publicity, that I should not be at all justified in naming him here. His whole study seems to be to do his Master's work, and that he may thus finish his course with joy. His text was a *common* one, for such an occasion,—"It is better to go to the house of mourning than to the house of feasting." But his sermon was to me a very *uncommon* one. I had heard the text preached from a hundred times before, and by distinguished preachers, but till then I seemed never to have comprehended and felt its true import and deep importance as a maxim of life.

2. I could but reflect upon the strange changes to which every thing about us, and especially in this new region of country, where almost nothing has yet acquired stability, is subject. I had before me much to remind me of it. The church was of considerable dimensions, but the plainest model. But the taste of the late Rector, Father Sabine, as he was familiarly known or called, was apparent even here, and at the same time the straitened resources of the parish. The chancel and platform were carpeted, but with the manufacture of the ladies of the parish. A large panel upon either side of the pulpit and reading desk, but of cheapest construction, contained, printed upon paper, in very elegant and appropriate type, the Lord's Prayer, the Creed, the Ten Commandments, and some few other texts of Scripture. There was no altar, no fixture of any kind for the administration of the Holy Communion, but a common table, brought in temporarily, as it seemed to me, and set across the chancel rail. This I think could not offend the prejudices of any the most sensitive, for it was truly an altar to him who desired one, whereon to lay his offerings of praise and thanksgiving, or almsdeeds, and still it was a plain, simple table, and no Romanizer could make it other than a table.

3. But during the interval of worship I sauntered out into the churchyard, close by, fenced in by a plain, substantial board fence. I found there the grave of the late Rector, Mr. Sabine, who was an Englishman by birth, but came to this country a Congregationalist, and took Orders under the good Bishop Griswold. His grave was fenced in by a substantial iron fence, set in granite, and a beautiful marble slab recorded the age, place of birth, and death of the sleeper. Two little elms, planted over it, seemed to stand as the only sentinels to watch and keep company over the dust of the aged Rector, his flock having now all gone to the village church. He had labored in this parish fifteen years, was a most devoted, most godly man. Here had he deposited the dust of his wife, who came hither from England with him, whose death and history is commmemorated by a beautiful marble tablet, the only one upon the walls of the old church, who is there said to have been the only daughter of an Attorney in Gloucestershire: and now *all* seemed forgotten and abandoned. It is true it will not disturb the sleepers, but it seemed sad that the Church, the furniture, the work of Father Sabine for fifteen years, the churchyard too, where sleep the dead of two generations, almost, should all be deserted, because death has carried off the old friends of the Church, who resided near the old Church, their families have removed to the far west, and the inhabitants who have succeeded them do not, like them, love the old Mother Church, but some of her undutiful children more. And now a Rail Road has come whizzing through this narrow valley, and we must remove our churches even into the hurry and ding of its Depot.

How every thing now gives place to business—business is more important than any thing else. This, to my mind, wakes up many reflections, that I have not time to run out in detail.

1. The world is more sought after than the Church.

2. All veneration for the past is buried in the eternal hurry after the future. The endless inquiry is, Who will show us any good?

3. New England, and especially the remote country sections, and most of all Vermont, do not seem to be the congenial soil for the Church.

4. If she ever does get firm foothold here, it will be after much tribulation, and when her followers are less worldly minded than at present.

I. F. R.

The following extract of a letter of Dr. Upfold, is copied from the Churchman of March 29, 1845:

"And now let me say a few words on another subject, in which I have some personal interest. I have understood that the Canon of 1844 on the Trial of a Bishop, is much faulted in your city, (in one letter which I have received it is emphatically called 'the Black Canon,') and what I regard as both ungenerous and unjust, blame is imputed to the Committee on Canons of the House of Deputies, with whom the Canon originated. Now I wish to disabuse your mind of such impressions if they exist, and therefore offer a few remarks in explanation and defence, which you may, if you please, and in any way you may deem proper, communicate to such as are disposed to fault the Canon and censure the Committee. The Canon, I admit, is imperfect, and in some of its provisions, liable to perversion and abuse, though not necessarily so, only by a violation of its spirit and intention, in the conduct of proceedings under it. These imperfections, I was aware of at the time of its passage, but believed were not of sufficient importance to arrest the action of the House, by the proposal of amendments, which would have prolonged discussion, so as probably to have defeated its passage, and consequently defeated the principal object which I had in view, viz., its provision for a case in which my own diocese was especially interested, in its 9th Section. And, as in common I believed with most, if not all my colleagues in the Committee, I regarded the Canon as having necessarily, from its absolute repeal of the former Canon, an exclusive prospective application and operation; and knowing, besides, that with all the other Canons it would be subjected to the strongest revision of the Committee appointed ad interim to revise and codify the Canons, I was desirous that its passage should be embarrassed as little as possible by amendments, and so expressed myself to gentlemen who were prepared to propose amendments. A protracted debate in other matters had greatly delayed the action of the House, and as the details of the Canon had been carefully arranged in Committee and the section alluded to was the only part of it that I thought would in any reasonable probability be acted on within the ensuing three years, I earnestly pressed its passage without any farther delay. The design of this Canon and of that on Episcopal resignation, it need not be concealed, was chiefly to meet an existing emergency, which the former Canons on the same points, did not meet effectually. And before I reported either of them to the House, one of my clerical colleagues of the Pensylvania delegation and myself, were assured by one of the Bishops that he had in his possession two documents in relation to the emergency alluded to, which as soon as the Canons passed and became the law of the Church, he was prepared and would present, and which would constitute action de novo under each. The impression, which I think was generally shared by the Committee, certainly by myself, as to the prospective application of both these Canons, was shared also by several legal gentlemen in the House, who suggested to me, that the passage of the Canon on resignation, which was particularly spoken of, would overthrow all we had done in our special Diocesan Convention. I replied I was fully aware of, and prepared for such an effect, but I did not feel at liberty to say how and in what way. And when that Canon was under discussion in the House, a reverend delegate of Ohio, put the question openly and directly to me as the Chairman of the Committee—"What would be the effect of this Canon if passed, and when passed upon the proceedings of the special Convention of Pensylvania?" To which I answered, as you will probably recollect—*It will nullify them.* In this opinion he appeared to acquiesce, for he did not deny its correctness, nor did any other person express a contrary opinion, or intimate a doubt that such would be the effect. As to any ex post facto application of the Canon, that I regarded as impossible, or rather that the Church never had and never would recognize such an application and operation. And so in respect of the Canon on the Trial of a Bishop; the only action which could take place under it, was in my judgment, entirely prospective, and in relation to offences committed after its passage. And with all respectful deference to those concerned, I cannot but think the proceedings of the late Court in New York, were in violation of what I have always understood to be a settled principle of justice and of the civil law, and therefore of ecclesiastical law which certainly ought to be at least equally just with the former in giving to that Canon an ex post facto application. Instead then of faulting the Canon and censuring the Committee who reported it, the fault and blame, if any, belongs to its administration; which administration, I cannot divest myself of the impression, though probably standing alone in such judgment, being ex post facto, is in its results, as I am told by legal gentlemen would be its effect in the secular courts, null and void.

Let me say, further, in reference to an objection which has been much insisted on, as I have understood, and as I think justly, though in the present instance its injurious operation is owing to a perversion of the spirit and intention of the canon, viz. the provision for presentment by three bishops; that that provision was introduced in order to accomodate this Canon to that on Episcopal resignation, which declared that a bishop who had resigned, was still amenable to trial, for offences subsequently committed, to the House of Bishops, and who, having no diocese, could not be presented otherwise than by three bishops. It will be seen by the stringent enactments in relation to presentment by a Convention, that the Committee could not have contemplated, as was certainly my impression, the presentment of a bishop having jurisdiction, otherwise than by his own diocesan Convention. True, the presentment by three bishops was a provision of the former canon, which this absolutely repealed, but it was incorporated in this, for the purpose before mentioned, to meet the case of a bishop who had resigned. We never contemplated, certainly I did not, the presentment of any Diocesan Bishop except by his own Convention, or by three bishops, at the instance and request of his Convention, surely in no case by three bishops independently, and without any complaint on the part of his own diocese by its Convention.

This explanation, I trust, will be regarded as exculpating both the Committee and the Canon. The Canon was drafted by a clerical member, eminently skilled in Canon law, as is evinced by his valuable "Comments on the Constitution and Canons of the Church," and carefully considered by the Committee, who bestowed on it much and anxious thought, and made several important amendments, as appears from the original draft in my possession. Their error, if error be imputed to them, as I understand it is, was in judgment, not in intention. They certainly did not mean to originate a law which might be perverted to purposes of injustice in regard to a bishop and his diocese, and to an invasion of the independence and the disturbance of the peace, and the perplexing of the action of the latter. For, finally, they never contemplated an indefinite suspension of a bishop, but suspension strictly, limited either by conditions, or by the mention of definite time."

For the Churchman.

Mr. Editor,—Knowing the interest widely taken in the prospects of the Church in the "far off West," I send you an extract from a letter just received from the Rev. T. M. Leavenworth, the Church's first Pioneer on the borders of the wide Pacific. J. McV.

San Francisco, May 24, 1847.

Rev. and Dear Sir,—A good providence permits me to announce my safe arrival and prosperous beginning—when I can give my whole time to the duties of my holy calling, the Church will be well planted in Sonoma, San Francisco, Pueble and Monterey, with ample lands, and soon missionaries will be called for. At present, the unsettled condition of things does not, in my judgment, justify more than *one*.

Oregon calls aloud. Experiments have *well* prepared the way for the Church. Will the Church at home send $1,000 the current year to California? If so, whether on salary or donation per Church, it will do what $20,000 will be required for in three years from this. There is no way of locating lands in and near villages (future cities) but by extinguishing titles, now Mexican—soon it cannot be bought. Under *sound advice*, I can do great things for the Church during the year. In the name of my Master, I ask of churches to come to *His* help.

Respectfully, and very truly yours,
T. M. Leavenworth.

At a meeting of citizens, held at San Francisco, May 6th, 1847, Dr. Wm. John Powell was called to the Chair, and the Hon. Edward Bryant acted as Secretary.

The object of the meeting having been stated by the Rev. T. M. Leavenworth, A. M., the following documents were laid before the meeting by the Secretary.

1st. A letter of ordination as Presbyter in the Church of God, by the Rt. Rev. C. P. McIlvaine, Bishop of the Protestant Episcopal Church in Ohio.

2d. A letter of acceptance as a Presbyter in good standing in the Diocese of Ohio, by the Rt. Rev. William H. DeLancey, Bishop of Western New York.

3d. The certificate of acceptance as a Presbyter of good standing in Western New York, by the Rt. Rev. B. T. Onderdonk, Bishop of the Diocese of New York.

4th. A paper with the signatures of some of the leading clergy of New York and neighborhood, certifying to the good standing of the Rev. T. M. Leavenworth, A. M., at the time of his sailing from that city as Chaplain and Surgeon to the ship Brutus, chartered by the U. S. Government for California. Whereupon the following resolutions were unanimously adopted.

Resolved, That the subscribers deeply impressed with the importance of establishing the American branch of the Church of God in California, consistently with the spirit of Church unity and Christian charity, as set forth in the history and traditions, and defined by the Gospel committed to the Church, and in view of the present condition and prospects of San Francisco, they judge this the time and place for action, under the direction of the Rev. T. M. Leavenworth, A. M., who visits this country under the responsibilities of his ordination vows, with the duly certified commission of the great head of the Church, as a Presbyter of the same, and in good standing as such in the Diocese of New York. We therefore tender him our co-operation in such ways as he deems advisable—our counsel in their prosecution, and such pecuniary aid as consists with our ability.

Resolved, That Messrs. Sherman and Davis constitute a committee to act under the direction of the Rev. Dr. T. M. Leavenworth, A. M., in consummating the objects sought by him, and to report at a subsequent meeting to be called in relation to such objects.

On motion, adjourned.

(Signed,)
Wm. John Powell, Chairman.

For the Churchman.

Errata.—*Mr. Printer,*—A sense of justice to the Bishop of this Diocese, and to myself, induces me to request your correction of two of the errata in your last number, September 11th.

In your reprint, on the first page, of the Bishop's "Statement" there is a serious error in the first paragraph; by which he is made to speak in a most unintelligible way of the last General Convention. According to my copy of the Statement, it opens as follows:—"On the first day of last October,* I left home for the city of Philadelphia, to attend to my duties as a member of our General Ecclesiastical Convention, which was to meet in that city. *The Convention of my own diocese had just closed its annual Session.* It had been unusually large," &c., &c. The italic passage is entirely omitted by you.

In my own communication, which the editor did me the honor to insert, there is a typographical error in the first paragraph, which is equally an offence against any thing like rational meaning, I am made to say, "It contrasts well with the preface, scouting at the idea of penitence," &c. I have not preserved a copy of my article, but am very certain it is not correctly printed. If you have it still by you, I think you will find that it should read, "It contrasts well with the *profane* scouting at the idea of penitence and prayer," &c., &c.; allusion being made to the painful recollection, which I doubt not many good Christians still have, of a glaring act of wickedness on the floor of our Diocesan Convention of 1845, which was abetted in the Protestant Churchman. V. A.

* You represent this as October, 1845. It was October, 1844.

Errata.—We regret the occurrence of several errors in the production of W. A. J. on the 21st ult. In the opening stanza, "mortal" should be *mortals*. The fifth line of the fourth verse should read: Jesu! *To Thee.* In the final stanza, "Prince" should be *Triune*.

To Correspondents.

"Contributor," "Justice," "H. S. P.," "K. C.," "B.," "M. D.," "Lector," "Isadem," "M. C. R.," "Unus," "V. A.," and "One who Knows," in our next, or at least as many as possible.

The correspondence between the Vestry of Trinity Church, Chicago, and its late Rector, the Rev. William F. Walker, is unavoidably deferred. It shall appear in our next.

DOMESTIC INTELLIGENCE.

General Intelligence.—The receipts of the Domestic Missionary Committee during the month ending August 15th, as stated in The Spirit of Missions, were, $2,933. The receipts of the Foreign Committee for the same time were, $3,911.

Miscellaneous Matters.—The Church of S a viour (Unitarian) at Brooklyn, has lately had presented to it a service of Communion Plate of massive silver, and "a suit of Communion Damask." "The service consists of a flagon, four cups and two plates, of the Gothic character in their forms, and ornamented with appropriate devices." On the flagon and cups are inscribed the words of institution of the Eucharist, &c. The church which now possesses this Altar Plate is distinguished by a cross in *alto-relievo* over its front window. Unitarians are perhaps more led by a poetical feeling than consistency in their choice of symbols.

The Roman Catholic papers mention that several new sees have been created in this county. They are Albany and Buffalo in this State, and Galveston in Texas. St. Louis has been erected into an Archbishopric, and the see of Hartford has been transferred to Providence, R. I. The corner-stones of new Roman Catholic Churches have been laid recently in Augusta, Me., Quincy, Ill., Cincinnati, Ohio, and in this city.

Dr. Bushnell's Tract on Christian Nurture, of which notice has been taken in these columns, has been suppressed by the Massachusetts Sunday School Union, on whose list it at first found a place. A brisk controversy is now waging respecting it, between the author and Professor Tyler of East Windsor, Conn. The letter of the former to the Publishing Committee of the Union is an able and plain-spoken production. The heresy which the Tract is supposed to insinuate is a species of Baptismal Regeneration.

Western New York.—The corner-stone of a new church to be built by the parish of St. Andrew was laid in New Berlin, Chenango county, August 5th, by the Rector, Mr. Hull, who delivered an address on the occasion. There were present of the clergy, Messrs. Chipman, Goodale, Skinner and Wilson, of the Diocese, and Amos B. Beach and Alfred B. Beach, of New York. The church is to be of dark blue stone, in the First Pointed style, after a design furnished by Mr. Upjohn.

Friday, August 20th, in St. Peter's, Auburn, Bishop DeLancey admitted to Priest's orders the Rev. Messrs. Ayrault, DeZeng, Matson, and Starkey. Morning Prayer was said by Mr. Davenport of Oswego, the Lessons were read by the Rev. Mr. Fish of Brooklyn, N. Y., the sermon was preached by Dr. Van Ingen, the candidates were presented by Mr. Spalding of Hammondsport, and the Eucharist was celebrated by the Bishop.

Pennsylvania.—At a meeting of the Standing Committee, September 7th, Mr. E. C. Brewster was received as a candidate for orders.

At the Bedford-street Mission-room, Philadelphia, on Sunday, the 5th, Bishop Potter confirmed 5 persons.

Massachusetts.—At a meeting legally called in Lyceum Hall, Dorchester, on Monday evening, 23d inst., to organize, according to the provision of Revised Statutes, a parish previously formed by the name of St. Mary's Church, the following officers were chosen:

Wardens, Joseph Hooper and William Withington. Clerk, Edward Holden.

The Rev. George W. Potter was then (by ballot) unanimously chosen Rector. It was further voted, that regular public worship be established, so soon as the wardens, with the rector elect, shall give notice that they have made suitable provisions for the same.—*Christian Witness.*

Connecticut.—We learn from the Litchfield (Connecticut) Enquirer that the Rev. Wm. Payne, formerly Rector of St. Michael's, of that village, has been appointed by the Corporation of Trinity College, Hartford, the Adjunct Professor of Ancient Languages in that institution.—*Ib.*

Maryland.—Thursday, August 19th, the clergy of Cecil, Kent, and Queen Anne counties, met in Convocation at the parish church of Shrewsbury parish. The Eucharist was celebrated, and the Bishop preached. The next day one person was confirmed.

September 1st, in Laurel, the corner-stone of a new church to be dedicated in honor of St. Philip, was laid by Bishop Whittingham, attended by 8 of the clergy. Laurel is about 22 miles from Baltimore, on the route of the Washington Rail Road.

September 2d, the Bishop visited Mrs. Windsor's school in Prince George county, and confirmed 8 of the pupils.

Maine.—In virtue of the power vested in me by the 9th Article of the "Constitution of the Protestant Episcopal Church in the State of Maine," I hereby give notice that a Special Meeting of the Convention of the said Church will take place in St. Stephen's Church, Portland, on Monday, the fourth day of October next, at 6 o'clock, P. M., for the transaction of the following business.

1. To receive into union of the Diocese, any church which may make application at that time.
2. To elect a Bishop of the Diocese.

J. P. K. Henshaw,
Bishop of Rhode Island, and
Provisional Bishop of Maine.

Aug. 10, 1847. [*Christian Witness.*

Vermont.—The Annual Convention of this Diocese will meet in St. Paul's Church, Burlington, Wednesday, September 15th, at 9, A. M.

On Tuesday, the 31st of August, the Bishop of the Diocese consecrated the new church at Bethel village, to the worship of Almighty God. The service began at 11 o'clock, A. M. Morning service was read by Rev. Joel Clapp, D.D., Rector of St. James's Church, Woodstock, the lessons being read by Rev. George B. Manser of Christ Church, Montpelier, the Bishop preached a very impressive discourse on the occasion, and in the afternoon preached again and confirmed eight persons. The house was crowded during both services, and the address to the candidates for confirmation made a very deep impression. It is gratifying to the friends of the Church to see the interest which this parish now feel in maintaining decent public worship, and the increased confidence which their present minister has been able to inspire, in the course of the few weeks he has been among them. They have now a fine organ, and a most excellent choir. The organ was manufactured by Mr. William Nutting, of Randolph, Vt., who is a gentleman of the finest taste in music, as his performance upon the organ on this occasion evinced. The parish feel under great obligation for his aid.

North Carolina.—Mr. William M. Skiles and Mr. Jarvis Buxton, a graduate of the General Theological Seminary, were admitted to the holy order of Deacons, at Valle Crucis, N. C., the 9th Sunday after Trinity, by Bishop Ives.

Illinois.—The Western Episcopalian understands that the Rev. James B. Britton, Assistant Bishop elect of the Diocese of Illinois, will decline accepting the appointment.

INDIANA.

Extracts from Bishop Kemper's last Annual Address.

Field of Labor, Education, Cheap Churches, &c.—Our vacancies are thus increasing. For although the Rev. Mr. Laird has returned from Alabama and resumed his station among us, and is now officiating with much acceptance at New Albany, yet his predecessor at that place, the Rev. William P. Saunders, has been nearly a year in Arkansas; the Rev. F. C. Brown was compelled by sickness to retire from Peru; the Rev. Messrs. Steele and Okeson are yet absent, Fort Wayne, Bloomfield, and Crawfordsville, are still vacant. The removal of the Rev. Dr. Killikelly to Delphi has left Vincennes unsupplied, and in fact, during the year which now closes, of our twenty-two parishes, not more than six or seven have enjoyed on every Lord's day, the privileges of the Sanctuary.

In view of these things—with so much against us, what is to be done? shall we look to the East for fellow laborers? Only two of our present number, besides myself, came directly from there. Years have elapsed since the Alleghanies were crossed by a clergyman whose face was directed towards these regions. Were the work the work of man—were we seeking for fame, honors, or wealth, I would bid you despair—I would exhort you to abandon a field which is so peculiarly difficult, and where we have but little sympathy or assistance. But, brethren! we are winning souls to Christ, in His name, and with His commission. And cheered as we often have been by His presence and aid, I look forward with confidence to a day, not far distant, when the Church, in whose sacred cause you are now enduring hardships, will be known and loved throughout the length and breadth of this State.

Brethren! we want men—men constrained by the highest and holiest motives, even the love of Christ and the value of immortal souls, to devote themselves for life to the ministry of reconciliation. Let the clergy make this a prominent topic of their discourses for some time to come; let them appeal to those youth of our land who have willingly bowed to the yoke of the Gospel, and who have commenced that service which alone is perfect freedom.

Let the hallowed duties, and the rich rewards of our office be set before them—the promises of Him who came to seek and to save those who were lost—the travail of his soul—and his as yet unfulfilled commands. Let them be taught in public and exhorted in private.

Thus seeking, shall we not find? find those who are ready to become stewards of the mysteries of God, and heralds of salvation? Already, without an effort, there are three candidates belonging to the Diocese—cannot their number be more than doubled by strenuous exertions and fervent prayers?

And how shall they be educated—how prepared to endure hardship as good soldiers of Jesus Christ? I verily believe the Nashotah plan is the best adapted to the West. If you prefer, organize such a school within your own bounds, at the earliest opportunity; in the meanwhile, and certainly as long as you please, students not only from here, but from every other part of the world will be welcomed to all the privileges of the humble establishment in Wisconsin. Seventy-five dollars per annum will cover every expense, and if clothing is provided by the pupil or his friends, only twenty-five dollars per annum are required. And should Churchmen continue their patronage to the Institution a few years longer, these sums may be considerably lessened. There, in retirement, enjoying all the ordinances of the Church, with the fullest and soundest instruction, and preserving their health, and in a great measure sustaining themselves by their own efforts, they can become, with the blessing of Him, without whom nothing is strong, nothing is holy, able ministers of the New Testament.

If we thus attempt, under the divine guidance and blessing, to raise up natives of the soil, to proclaim Christ and His Church in every corner of the land, let us, if possible, forget, at least during our generation, the beautiful churches in which we were accustomed to worship, before our removal to the West. The attempt to build beyond our means has been of essential injury to us, and has retarded the growth of our beloved Zion more than any thing else—you cannot be too generous. Tithe your income, or even give one-fourth of it, or, like the poor widow, cast into the treasury of the Lord all the living you have, and if done in a right spirit, it will be accepted and blessed. Exercise the best taste, and imitate the most approved models. But let not your good be evil spoken of, incur no debts, be cautious, prudent, and wise. All you absolutely require is a building, exclusively your own, where, protected from the weather, you can at all times unite in public worship. Such a building, the result of your own free-offerings, however plain and humble, will be peculiarly acceptable to Him who never requires of us that which we have not, and who delights to dwell with the lowly and contrite. Many of the early Christians, even those who were honored as martyrs or confessors, celebrated divine service in dens and caves of the earth; and the first houses erected to the honor of God, by our ancestors in Europe, were simple thatched edifices. Our poverty, and the smallness of our numbers, sanction, and most generally require, cheap and unadorned Churches. I have long been convinced that the best mode is to secure an eligible lot in the midst of the people, and on a corner thereof to erect a building which can be occupied as a Christian school during the week, and for public worship on Sundays and other holy days. Then when the growth of the congregations, or, when means permit, but not till then, let the consecrated church appear with all the taste and beauty you can possibly afford.

Amidst the many arguments in favor of cheap churches—without any reference to the immorality of being in debt—there is none more powerful than that which arises from the necessity which may very soon come upon you, of being altogether independent of foreign aid. It may be, that before this year has elapsed, your parishes must become self-supporting, or perish. I beseech the laity throughout the diocese to prepare themselves for such an event, by discharging every debt; and by renewed and increased exertions to prove that they value the Gospel, and will, with God's blessing, enjoy all its privileges. We have been greatly assisted; and I trust we are truly thankful for the generous aid that has been afforded; it would be peculiarly valuable could it be continued a few years longer: not one of us I trust would consent to receive it, when it is no more necessary: for we well know how many thousands to the North and West of us are destitute of all the means of grace. To them, if we are cheered and aided a few years longer, we shall be enabled freely to impart what we have freely received. The times, and the agitations thereof, and particularly the embarrassed state of the funds of the Board of Missions during the last twelve months, warn us however to prepare for a struggle which unquestionably will be severe, but I am confident (for the cause is the cause of God) will not be overwhelming. Brethren!—I speak both to my clerical and lay brethren—prepare for the worst, and then rely with holy hope on the arm of Him who is mighty to save, Whose is the silver and the gold, and who will never leave nor forsake the righteous.

Wants of Indiana.—According to the views and principles by which we have been governed, twelve clergymen, in addition to our present number, could be most usefully employed in this diocese. Had we listened to the theories and notions which have occasionally been maintained, the Church with her rich consolations would be unknown from Lake Michigan to the Ohio River, and from the jurisdiction of Bishop Chase to that of Bishop McIlvaine; but we have felt, deeply felt, I trust, for all true members of Christ's flock, and have been anxious to gather them together, and impart to them the precious truths and vivifying ordinances of the Gospel. The difficulties we have encountered in organizing, building up and sustaining parishes, have been peculiarly great, and could not be easily comprehended by our Eastern brethren. These trials will in a measure vanish as we gain strength and influence. We have acted right, and in accordance with the purest principles; and I trust that every one who realizes the priceless value of a never dying soul, and delights to obey the precepts of our Divine Master, will always be ready to seek for the scattered, the wandering, and the lost. Is Christ's Gospel ever preached in vain by those whom he has sent forth with his spirit?

Consistent Churchmanship.—"You and I, my brethren, have had some strange accusations circulated against us. I once issued a letter, more however for your own benefit than my own, in order that by your plain and unsophisticated answers you might prove the perfect soundness of your faith and Churchmanship. I have ever found you preachers of the evangelical truths of the Bible, and obedient sons of our holy mother. By our perseverance, by the hardships and discouragements we have endured in accomplishing in the name of the Master the little which has been accomplished in Indiana, we have proved, I think, our bravery; and at this crisis our moral courage, to speak of no higher motive, would prompt us openly to avow our sentiments, however those sentiments might be decried. I am sure I can say in the name of all of you, that we receive the Book of Common Prayer as the daughter of the Bible, and the best exposition of its hallowed and inspired truths; that we receive it in its plain and natural sense; that we are not only satisfied with it, but are grateful to God for it; and that our highest aim is to carry out in all their fulness its rich and glorious designs; and that whereinsoever Pusey or Noel, or any other divine has attempted to obscure its language or lessen the force thereof, we condemn him as wrong. Wishing only to be known as sound and consistent Churchmen, we repudiate all factions. Believing in the divine origin of the Church, her sacraments, and her ministry, we have no fear with respect to her final success and triumph. And under all circumstances, and at every sacrifice, we will seek her peace and prosperity. If reviled, revile not again. If ye suffer, even from false and cowardly brethren, threaten not; but commit in holy confidence yourselves and the sacred cause to Him who will ever protect and bless his faithful servants."

Clerical Changes.

The Rev. Edwin A. Nichols has resigned the rectorship of Emmanuel Church, New York.

The Rev. Edmund Embury has received and accepted a unanimous call to the rectorship of Emmanuel Church, New York.

The Rev. Jarvis Buxton, having assumed the charge of the parish at Rutherfordton and of Asherville, requests his letters and papers to be directed to Rutherfordton, N. C.

The Rev. Charles J. Todd having resigned the Rectorship of the Church in Bennington, Vt, and accepted that of St. Paul's, Huntington, Ct., requests letters and papers directed accordingly.

All communications for Rev. Henry E. Duncan, to be addressed to him at Eastchester, Westchester county.

The Rev. J. T. Cushing, to the Rectorship of St. James's Church, Goshen, Orange county, N. Y.

The Rev. E. Embury, to Emmanuel Church, New York city.

Notices.

The Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New York, in the Sunday School Room in the rear of St. John's Chapel, on Tuesday, the 5th day of October, at 5 o'clock, P. M.

John Murray Forbes,
Acting Secretary.

New York, September 8, 1847.

TRINITY CHURCH.

On Sunday morning next, a collection will be made in Trinity Church, in aid of the Funds of the *Protestant Episcopal Tract Society*—an institution that merits the liberality of Churchmen, to enable its distribution of Tracts on the doctrines and principles of the Church gratuitously, to feeble parishes and Missionary stations. The list of Tracts numbers 191—more excellent Tracts will be added as fast as the bounty of its friends will bestow the means.

New York, September 18, 1847.

QUARTERLY SERMON.

The Rev. Dr. Hawks will preach the stated Quarterly Sermon in the Church of the Epiphany on Sunday afternoon, September 19th. Service to commence at 3 1-2 o'clock. A special collection will be made in behalf of this church. September 18, 1847.

French Church, (corner of Franklin and Church streets.) Divine service will be resumed in this church on Sunday next, at half-past 10 o'clock.

September 18, 1847.

BOARD OF MISSIONS.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Thursday, October 7th, at 5 o'clock, P. M. P. Van Pelt, Sec'y.

September 11th, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 7th Sept, the Treasurer has received the following contributions:

From St Andrew's ch, Harlem, N Y, 7 12; Sunday school of do, 1; St Stephen's ch, Ridgefield, Conn, 10; Trinity ch, Bristol, Ct, 10; monthly offerings, St Paul's ch, Norwalk, Ct, 16 11; St Andrew's ch, Hopkinton, N H, 9; St John's ch, Essex, Ct, 6; St Mary's ch, Delphi, Ind, missionary station, quarterly collection, 5; Zion ch, Newport, R I, 5; the Ogden Society of Trinity and St Paul's churches, New Haven, Ct, 20; Trinity ch, Fairfield, Herkimer co, N Y, 5; St James's ch, Arlington, Vt, 11; St Mary's ch, Williamsburg, L I, 4 12; a friend to missions, per D Dana, jr, half, 4 50; Chsist ch, Stratford, Ct, 15 50; St John's ch, Louisville, Ky, 10. Total, 139 35.

THOMAS N. STANFORD, Treasurer,
New York, September 14, 1847. 139 Broadway.

Foreign Missions.—Since his report of Sept. 7th, the Treasurer acknowledges the receipt of the following amounts:—

From Miss E R, Philadelphia, 3; Zion ch, Newport, R I, for education of Benj Watson, Africa, 10; by the hands of the Bp. of New Jersey, from a lady, for Constantinople, 10; St Helena ch, Beaufort, S C, a communicant, for education, China, 25; St Andrew's ch, New York, 7 12. Total, 55 12.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, September 14, 1847

Missionary Committee of the Diocese of New Yor.—The Treasurer has received since his report of 3d ult., the following contributions, viz:—

From St Paul's ch, Glen Cove, Rev Alfred Jenks, 3 50; Christ ch, Marlborough, Rev Samuel Hawksley, 2; Grace ch, South Oyster Bay, Rev Wm A Curtis, 6 35; Christ ch, Gilbertsville, Rev Henry Peck, 4; St Paul's ch, Sing Sing, "from weekly offerings," 1, St Paul's ch, Troy, Rev R B Van Kleeck, 45 15. Total amount, $62.

C. N. S. Rowland, Treasurer,
September 14, 1847. 45 Water street.

We find the following editorial notice of the death of Mrs. Cambreleng, in the Washington North Carolina Whig, with the subjoined obituary:

"We have the melancholy announcement to make of the death of Mrs. Ann Cambreleng, the mother of the Hon. C. C. Cambreleng, late United States Minister to Russia. She was a remarkable woman—remarkable for the strength and energy of her intellect; the depth and constancy of her affections; the fervor and zeal of her religious feelings and sentiments; and her generous and charitable disposition."

Obituary.

"Died, on the 12th inst., (August,) at the residence of her grandson, in this town, (Washington, N C.,) Mrs. Ann Cambreleng, at the advanced age of eighty years.

"Mrs. Cambreleng was a lady of marked character; born at a period in the history of our country which tried men's souls, she seemed to have caught something of the spirit which animated our revolutionary ancestors. To a mind of great vigor and dignity, was united the most winning gentleness of manner, and these, religion had endued with the beauty of holiness. In the decease of this lady, her Church, her family, and the community, have sustained a loss, which no words can portray; her devotion to the Episcopal Church, of which she was a member, was equalled only by her unobtrusive charity, which fell like the gentle dews of night, unseen and unheard, save only in the dwellings of the poor and afflicted; whither she went, like an 'angel of mercy,' to minister to the wants of the indigent, and to lift up the broken hearted. 'Blessed are the merciful for they shall obtain mercy.' Thus was this lady's life passed in acts of kindness, which at its close, had induced a development of rich and pure loveliness."

Calendar.

SEPTEMBER.

19. Sixteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twenty-first Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-second Sunday after Trinity.

Advertisements.

EDUCATION.

REV. R. T. HUDDART'S Classical School, 22 East Fourteenth street, between University Place and Fifth Avenue. Circulars can be obtained at the School, or from C. Henry Edwards, at the office of the Nautilus Insurance Company, 29 Wall street.

Two private pupils, from the age of 14 to 18, will be received into Mr. H.'s family. For terms apply at his residence as above. Sept 18—4t

CLERICAL REGISTER.

THE Clergy who visit the city, are respectfully requested to enter their names and residence in the Register kept at the store of the subscribers.

STANFORD & SWORDS,
September 4. 139 Broadway.

UNIVERSITY GRAMMAR SCHOOL.

Professor E. A. Johnson, Rector.

THE Classical and Mathematical Department provides a thorough Classical and English education, with the modern languages, under the direction of
GEORGE S. PARKER, Principal.
WM. McGEORGE, Teacher of the Classics.
Prof F. GIRAUD, Instructor in French.
September 18—4t.

WORKS on the Holy Communion, for sale by Stanford & Swords, 139 Broadway.
Altar, Steps to the, (Burns,) 50 cts.
Bickersteth on the Lord's Supper, 75 cts.
———— Devout Communicant, 38 cts.
Cosin on Popish Transubstantiation.
Dodsworth on the Lord's Supper, 63 cts.
Dorr, Dr., on the Holy Communion, 38 cts.
Gesenius on the Lord's Supper, 63 cts.
Hall, Bishop, on the Real Presence, 1,00.
Hawies, Rev. Dr., Communicant's Companion, 38 cts.
Henry's Communicant's Companion, 50 cts.
Henshaw's Communicant's Guide, 50 cts.
Hoadley on the Lord's Supper, 75 cts.
Hobart's Companion for the Altar, 50 cts.
———— Pocket Companion for the Altar, 31 cts.
Holy Communion, Liturgy of Edward VI.
Knox, Alexander, on the Eucharist, 50 cts.
New Week's Preparation, 50 cts.
Patrick, Bishop, on the Communion, 1,00.
Ratram, or the Body and Blood of Christ, 50 cts.
Sutton on the Sacrament, 63 cts. and 1,00.
Wilson, Bishop, on the Lord's Supper, various.
Wyatt's Christian Altar, 25 cts.
September 18.

FOREIGN BOOKS.

AND CURIOUS and aare works, at lower prices than ever before sold!—The subscriber has added immensely to his already mammoth stock of literaiure. His late acquisitions from the Trade Sales of Boston, New York, and Philadelphia, together with fifteen cases of the finest works per the Garrick, from Liverpool, and twenty ditto per the Leonidas, from London, which will be immediately marked and exposed for sale, give an undoubted air of richness, variety, rarity, and extent to his stock, hitherto unapproached on this continent. All literary men, lovers of books and enthusiasts in mental investigation, are solicited to come and enjoy the true "feast of reason and the flow of soul." Every subject on which the wit of man has been expended and brains turned, may be found here.

The recondite mathematician, and the erazy founder of new systems of theology, is each in his proper nitch. Those given to necromancy, astrology, alchemy, sorcery and witchcraft, will be highly amused, while the belles lettres scholar can select from 15,000 fresh vols. the very cream and chef d'ouvres of modern English literature. The best treatises on every profession and science, from the honest pleading farmer to the enthusiastic soldier. In every art and science the best books are here embraced. In the department of elementary professional treatises and school books of every kind, his stock is immense. The subscriber invites all strangers to pay him a visit before they leave the city. In purchasing from him they save one half of their money.

Clergymen, literary characiers, and book collectors generally, living on lines of railroad or steamboat routes, will do well to put a change of linen in their valises, and come at once to 146 Nassau st., allowed by all Savans to be "the moral centre of the intellectual world." Books selling at half price, literary appliances and conveniences of every kind, gratis, as well as the best Spanish cigars and other philosophical instruments, for inveterate smokers like the celebrated Dr. Parr.

JOHN DOYLE, Cheap Ancient and Modern
Bookseller, 146 Nassau street, New York.
September 18—tf

A GRADUATE of Trinity College, Hartford, desirous of prosecuting his studies preparatory to Holy Orders, would like a situation as tutor in a private family. Address "Box 987, Buffalo, N. Y." Reference may be made to Rev. Dr. Hackley, Professor in Columbia College, New York city. Sept. 18—4t$

ROYAL GURLEY, AUCTIONEER.

EXTENSIVE and Curious Private Library. On Monday, 29th inst., and Eight following Evenings, will be sold by Royal Gurley & Co., 304 Broadway, corner of Duane-street, the large, valuable, and curious Library of the late Ithrel Town, Esq., deceased, comprising an extraordinary variety of rare and uncommon works, including a remarkable collection of authors on the Fine Arts, galleries and folio volumes of engravings from the pictures of great masters: a great number of valuable works on antiquities, coins, medals, sculptnre, and other relics of past ages in various parts of the world, illustrated with plates; rare old editions of the classics; theology and ecclesiastical history in various languages; voyages and travels; several splendidly illuminated missals and other curious manuscripts; a large and very valuable collection of architecture in all its varied departments, including fountains, baths, and ornamental work; Mathematics, Natural Philosophy and Astronomy; very ancient and curious black letter volumes of the 15th century—about 100 volumes of Italian books, among them a magnificent copy of the Bodoni edition of Dante's works, a large and singular collection of Emblems and Devices, many of them are rare and curious; large and valuable Atlases: a variety of works in the French and German languages, &c. Sept. 11—2t

FRENCH PROTESTANT SCHOOL.

REV. E. H. WILLIAMSON'S lady having returned from Europe, desires to inform her friends that her School will be commenced as usual, on the first Monday in September, when, from the very great improvement in the commodiousness of her School departments, she will be able to admit five additional pupils in each class, which for the last ten years have been limited to fifteen. Mrs. W. feels she need hardly assure her patrons, that no exertions shall be wanting on her part to render her pupil's happy for eternity, and amiable and truly useful members of society, for time. Mrs. W. has been able to secure the services of a French Protestant Professor, Mons. Neil and his lady, and likewise to retain her former French teacher, Mons. Chemidlin, either of whom will be happy to give private lessons at *her Establishment*, 68 *Duane-street*.

The class for boys under ten years will also be augmented five; but none will be admitted or retained, whose morals and manners have not had previous careful training.

The Sunday School for all children speaking the French language will recommence on Sunday, Sept. 5, 1847. Any person wishing to devote an hour to teaching a Sunday class in French, is most cordially invited to attend, at 68 Duane-street.

Rev. E. H. Williamson or lady can recommend to any gentleman's family in or near the city, a Governess of sterling worth and accomplishments. Sept. 11—2t

COLLEGE OF PHYSICIANS AND SURGEONS OF the University of the State of New York.—The forty-first session of the College will commence on Monday, Oct. 18, 1847, and continue until the second Thursday in March, 1848.

Alexander H. Stevens, M. D., President of the College and Emeritus, Professor of Surgery.

Joseph M. Smith, M. D., Professor of the Theory and Practice of Medicine and of Clinical Medicine.

John B. Beck, M. D., Professor of Materia Medica and Medical Jurisprudence.

John Torrey, M. D., LL. D., Professor of Chemistry and Botany.

Robert Watts, Jr., M. D., Professor of Anatomy.

Willard Parker, M. D., Professor of Surgery.

Chandler R. Gilman, M. D., Professor of Obstetrics and the Diseases of Women and Children.

Alonzo Clark, M. D., Lecturer on Physiology and Pathology, including Microscopy.

Gustavus A. Sabine, Demonstrator of Anatomy.

Fees.—Matriculation, $5; Full Course, $108; Graduation, $25; Demonstrator's Ticket, $5; Board, $3 and under.

Clinical Instruction at the New York Hospital by Prof. Smith. College Clinique every Monday. Upwards of one thousand patients were prescribed for before the class during the past year. Obstetrical cases furnished to the advanced students.

Subjects for dissection are obtained without difficulty.

Annual Commencement—On the second Thursday in March.

Requisites for Graduation—Twenty-one years of age, three years of study, and two full courses of Lectures; the last in this College.

Preliminary Course—Commencing on Monday, Sept. 27th, and continuing to October 18th. Lectures—On Hygeine, by Prof. Smith; on Medical Botany, by Prof. Torrey; on Hernia, by Prof. Watts; on Infantile Diseases, by Prof. Gilman; on Physiology of the Blood, by Prof. Clark. This course is free to the matriculated students of the college.

The profession throughout the country will observe that in deference to their wishes, as expressed by the late Medical Convention, the Trustees have increased the number of Professors to seven, and extended the Lecture term to five months, with one month of preliminary instruction.

R. WATTS, Jr., Secretary of the Faculty.
Sept. 11—3t

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL.

MRS. MEARS, 784 *Broadway*, (*corner of Tenth-st.*,) New-York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her Circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, a few more young ladies as boarders, and day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being rhe language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

The Fall term commences on the 6th September.
Sept. 4—tf

TO SCHOOLS AND FAMILIES.

A GRADUATE of Yale College wishes employment as a Teacher either in a classical school or private family in the city. He deems himself well qualified to give instruction in English branches and in the Latin and Greek languages. Satisfactory references can be given. Address "J. B. D.," at this office.

N. B. He would have no objections to teaching a few hours a day, in return for a home in some suitable family.
September 11.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.
may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

THE CHRISTIAN MINISTRY.

BY REV. H. C. TRENCH.

High thoughts at first, and visions high
Are ours of easy victory;
The word we bear seems so divine,
So framed for Adam's guilty line,
That none, unto ourselves we say,
Of all his sinning, suffering race
Will hear that word, so full of grace,
And coldly turn away.

But soon a sadder mood comes round,
High hopes have fallen to the ground,
And the ambassadors of peace
Go weeping, that men will not cease
To strive with heaven;—they weep and mourn,
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Well is it, if has not ensued
Another and a darker mood,
When all unfaithful thoughts have sway,
When we hang down our heads and say,
Alas, it is a weary pain
To seek with toil and fruitless strife,
To chafe the numbed limbs into life
That will not live again.

Oh, let us not this thought allow—
The heat, the dust upon our brow,
Signs of the contest we may wear,
Yet thus we shall appear more fair
In our Almighty Master's eye,
Than if in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

And for the rest, in weariness,
In disappointment, or distress
When strength decays, or hope grows dim,
We ever may recur to him,
Who has the golden oil divine,
Wherewith to feed our failing urns,
Who watches every lamp that burns
Before his sacred shrine.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXXVI.

FEAST OF ST. MATTHEW THE APOSTLE. SEPTEMBER 21st.—Unlike most of the Apostles, St. Matthew was not a fisherman; but a publican, or gatherer of the tribute which the Jews were bound to pay to the Romans, who held them in subjection. The paying of this tribute, being a perpetual acknowledgment of this subjection, was naturally very odious to the Jews; a character which was as naturally transferred to the office of the publicans. Hence the hatred and contempt in which, it is very evident from the New Testament, that office was held. Its very name became proverbial as an epithet of scorn; and "publicans and sinners" was a familiar classification of terms to indicate likeness of character. Our Saviour's well known parable of the pharisee and publican had doubtless a reference to this state of things; being designed to place in strong contrast the real piety of one who was much despised as a reputed sinner, and the false piety of one who enjoyed unjust reputation for goodness.

The occupation of the publicans presented favorable opportunities to those who were covetous, to enrich themselves by peculation, and abuse of the pecuniary trust reposed in them. Such opportunities appear to have been often embraced. This naturally tended to render their office odious.

Whether our Saviour saw in Matthew a freedom from any just imputations of this sort, or whether He wished to make him a marked instance of reformation, we have no means of knowing. He, however, called him to be His disciple, and the call was promptly obeyed. This is the principal circumstance recorded of him in the New Testament. His Gospel, however, which forms a part of that precious volume, is an enduring monument that will keep his memory ever dear to faithful Christians.

Although St. Matthew's occupation was a lucrative one, he hesitated not to abandon it at the call of Christ, as recorded in the Gospel for the day, and follow Him—thereby affording an eminent instance of disinterestedness, and freedom from covetous affection. This point is well made prominent by the Church in the Collect for the day:—

"O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an apostle and evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches; and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*"

"All covetous desires, and inordinate love of riches."

The wrath of God is revealed from heaven, in dreadful terms, against the sin of covetousness. "Take heed, and beware of covetousness." "Now I have written unto you not to keep company, if any man that is called a brother be covetous; with such a one no not to eat." "Be not deceived; neither fornicators nor covetous shall inherit the kingdom of God." "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "Because of these things" (covetousness, &c.) "cometh the wrath of God upon the children of disobedience." "But covetousness, let it not be once named among you, as becometh saints." "Covetousness, which is idolatry."

The original words translated in the above passages "covetousness" and "covetous," embody the primary idea of *having more*, i. e., more than is right and fitting. It is not necessarily connected with the *mode of procuring* (worldly wealth, for instance, the subject to which the terms are usually applied.) If this is wrong, it, of course, involves the sin of covetousness. This, however, may exist in regard to property honestly attained; and then has reference to the *mode of using it*, or the *degree of affection cherished for it*. If, from error in these respects, a man *retains more* than he should of his worldly substance, or *values it more* than he should, he is guilty of covetousness.

As a man's property, so called, is, on Christian principles, not his own, and his right of disposing of it, not an independent one; God's law on this latter point imposes upon him a strict and solemn moral obligation. As every man then regards his religious and moral character, and values the salvation of his soul, let him carefully note this law as laid down in the Bible. Let him give its full weight to the right there imparted to him to secure, out of God's gifts, his own and his family's support, comfort, and enjoyment. But let him also, with strict honesty and impartiality, and in the spirit in which his reason tells him he should submit to being taught of God, give heed to the solemn injunctions laid upon him touching the support of the Church, and all the holy charities committed to her, and the relief of the necessities of his fellow men, and touching also the measure of these duties, and the spirit in which they should be discharged. Then he will have a just view of that covetousness, which, keeping one back from the full discharge of these obligations, is so hateful in the sight of God, and so disgraceful and ruinous to the soul of man. The awful consummation of this last character is indeed reserved for the future eternal state. It has here, however, a most degrading and direful beginning. You have seen, reader, the miserable man whose griping acquisition of wealth, and close keeping of it, steel his heart against virtuous and benevolent sensibilities, unfit it for the cultivation and exercise of the social affections, deaden it to the warm emotions of true piety, and nurture disregard—so the vile pelf be but kept and increased—how much human happiness may thereby be sacrificed, how much the glory of God and the good of His Church restricted, and how much the everlasting salvation of souls hindered. Beware, then, of this sin. To be not slothful in business, is indeed a Christian duty. Gratefully to receive and enjoy the proceeds with which Providence blesses honest industry, is right. All this may comport with the truest Christian consistency; provided the means used, and the measure of time and care appropriated, interfere not with the higher and more direct claims of religious duty; and provided such things do not hinder liberal and generous contribution, according to ability, and so as to come up to the Scripture requirement of a willing *sacrifice*, an offering not without experienced cost to the offerer, to religious and charitable purposes.

Thus applied, wealth is a real blessing. It ministers the purest gratification and enjoyment. It confers true dignity of character. It procures gratitude, respect, and affection from fellow men. Such use of it, made in the true faith and piety of the Gospel, draws down upon it the fulfilment of God's gracious promise, of its being means of His favor and blessing both here and through eternity.

B. T. O.

From the Calendar.

A FEW DAYS AT NASHOTAH.

NO. II.

GOVERNMENT AND STATE OF THE MISSION.

We need clear and explicit statements with regard to the finances of our religious institutions. The publication of such statistics is the only thing which can preserve the confidence of the community. I propose, therefore, to take up the different departments of the Mission, and from documents recorded by others who have made the examination, as well as from information I was able personally to obtain, to show as fully as our limits will allow, its present state, and the way in which the system works.

I mentioned in the last letter that lands had been purchased on the Nashotah lakes. These amount to 584 3-4 acres. Of this tract about 100 acres have been cleared and fenced, 75 of which are in crops. A greater part of the mission lands will be divided into farms, and placed under the control of farmers who are Churchmen, and whose families will add to the strength of the Parish Church. One with his family already resides on a portion of the land, and has taken 16 acres to cultivate on shares. Another with his family is daily expected from Ohio. He is to take the general supervision of the mission farm, and reside in the farm-house lately erected.

In addition to this, the Mission some time ago received a donation of 260 acres on Green Lake, 70 miles north west of their present location. The object is that a branch of the Mission may be there established, to become another centre of influence. Thus, as the parent institution strengthens, it may begin to colonize, and in this way keep up with the tide of population which is swelling westward. At the time the donation was made, the lands were entirely beyond the white settlers, but Mr. Breck has lately received messages, liberally repeating the Macedonian cry, "Come over and help us." They state that many Church families have already settled in that neighborhood, in some cases induced by the prospect of having the Mission established there.—They desire the offices of the Church, and it is the intention of Mr. Breck soon to visit them, organize a Parish, and appoint lay readers until some of the Clergy can be spared to take their places.

Finances.—In June of this year, Bishop Kemper, (at the request of the Officers of the Mission,) appointed a Committee, consisting of Rev. Solomon Davis, and Rev Benj. Akerley, to visit the Institution, and report fully on every department. They made a thorough examination, and we copy that part relating to the finances, at the same time calling attention particularly, to the opening sentences.

"A fear was at first entertained on the Committee's part, that accounts of receipts and expenditures running through nearly six years would require several days before even this one point could be disposed of. In this they were happily disappointed; for *owing to the perfect system and order ruling in every department of that Institution, it required but the glance of an eye to learn any fact in relation to its fiscal concerns, or œconomical arrangements.*"

"It appears that 584 3-4 acres of land are held for the use of this Institution, on which there has been paid $675,00 for claims, and $505,30 to the General Government for titles, making the gross sum of $1180,30, while the title to 180 1-2 acres still remains in the General Government. The money for making these purchases was obtained of W. H. Aspinwall, R. B. Minturn and others, who contributed the sum of $2285,44 for the purchase of land, erection of buildings, and other expenditures necessary to carry out the object of this Institution.

"The property above named is held by the Rev. James Lloyd Breck, in trust, for the education of students in Theology with a view to their ordination as Ministers of the Prot. Epis. Church.

"Besides the above sum of $2285,44—contributed by W. H. Aspinwall, R. B. Minturn and others, and which was acknowledged in "The Churchman" of September 24, 1842—the following additional donations have been annually received and duly acknowledged, viz.:

For the year ending Sep. 12, 1842,	$ 750 17
" " " 1843,	834 84
" " " 1844,	2698 22
" " " 1845,	1916 93
" " " 1846,	2545 74
" " June 17,* 1847.	1976 00
	$10,721 90
This sum added to the first donation of	2285 44
Shows the whole amount contributed up to this time to be	$13,007 34

"These sums of money the Committee found recorded under the appropriate dates, and with the name of each donor, in a book called "The Book of Donations."

"Your Committee next proceeded to ascertain the uses to which these donations had been applied, and from the Journal and Ledger ascertained the following facts:

The first building erected, and known as the "Blue House," cost	$ 350 00
The Chapel cost	600 00
Enlarging the Chapel during the summer of 1846	400 00
School House	150 00
Kitchen and Dining Room	200 00
Store house with students' rooms above it	200 00
A building of *eight* students' rooms	400 00
Wash House	250 00
Carpenter's Shop	200 00
Barn	500 00
Farm House	500 00
Ice House	80 00
Poultry House	40 00
The total amount expended in building, and for which they are insured is	$3870 00

An examination of the last quarterly accounts of Heads of Committees, showed a further expenditure for stock, &c., now on hand in the various departments, viz.

The Steward's department, being cooking utensils, stove, &c.	$238 60
Bakery—utensils	8 37
Garden—hoes, rakes,	12 75
Medical—drugs, medicines, and instruments	105 00
Dairy—12 cows, calves, churns, pans, &c.	247 75
Land clearing—ploughs, wedges, &c	30 00
Farming—oxen, ploughs axes, &c.	310 00
Carpenter—tools	37 59
Infirmary—utensils for chambers	8 60
Poultry—chickens and turkeys	17 00
Washing—boiler, washing machine, &c.	56 26
Clothing—wearing apparel now in use; material for new; bed and bedding	1295 89
Tailoring—flat-irons, shears, &c.	10 75
Brickyard—machines, levelling at yard &c.	108 75
The whole amount of property in the various departments amounts to the sum of	$2487 31
To this must be added the cost of clearing, breaking up, and fencing 82 acres of land	820 00
Adding to these sums, the money paid for claims, title, &c.	1180 00
And the cost of buildings,	3870 00
We have, as the outlay for land, buildings, stock, &c., the gross sum of	$8357 61

*At which time the report was made.

Further expenditures have occurred in the maintainance of students.

Students.—During the year 1841, the Institution had *one* student. In 1842, *five*. In 1843, *eight*. In 1844, *twenty-eight*. Of these 28, six were mere academical students, and were dismissed at the end of the year. In 1845, the Institution had *twenty-one* students. In 1846, *twenty-three*. At the present time *twenty-three*.

"The actual cost in maintaining the students in clothing, food, lights, &c., has been $75,00 per year and labor. Counting the students year by year, 85 have been supported for 12 months and 21 for six months. The 85 for twelve months, at the rate of $75 a year, have cost the Institution $3675, and the 21 for six months, have cost $787,-50, making a total expenditure for clothing, food, &c., $7162,50. This sum added to $8357,61, being the cost of lands, buildings, stock, &c., shows an outlay of $15520,11. The amount of donations to this Institution, as shown above, has been 13007,34. Thus leaving a balance in favor of the Institution, of $2512,77."

The Committee conclude their report by stating their confidence "that the monies contributed to this Mission have been faithfully and judiciously applied."

Government.—The Bishop of the Diocese is the Head of the Institution, and has over it an entire control. The Pastor, so far as empowered by the Bishop, and in accordance with the rules of the Institution administers its government.

In addition, there is a *Lay-Council*, which was instituted March, 1844. It consists of three members chosen semi-annually; the first by the Pastor, the second and third by the members of the Institution. Their duty is, to advise the Pastor as to œconomical arrangements. They also constitute a "Valuation Committee." In this capacity, during the last week of every quarter, they examine with all exactness, the condition of every committee of the Institution, value the stock, tools, furniture, &c., belonging to the several departments. They also examine the accounts of the Institution; the Reports of heads of Committees; the personal expense accounts and necessities of every member; and decide as to the value of each one's labor. From all which they draw up a General Report, full in the detail of all its parts, and which is read and explained to all its members.

Members of the Institution.—No person can enter the Institution under the age of fifteen years.

The members are divided into *Students* and *Lay-brothers*. All enter as candidates for studentship, and undergo a probation of six months.—At the end of this time, if the Bishop, the Rev. Pastor, and the Rev. Professor, are satisfied as to their piety, and deem them endowed with sufficient mental capacity to exercise the Christian ministry to the glory of God and the edifying of His Church, they are then permitted to matriculate as *Students*, by promising a strict obedience to the Rules and Regulations of the Institution. At the end of six months after being admitted as *Students*, they may become *Lay-brothers*. The motive with a *Student* for becoming a *Lay-brother* may arise, either from a desire to share his abundance with poorer brethren, or from an inability to support himself. If he becomes a *Lay-brother*, all monies received by him must pass into a common fund, from which fund all the *Lay-brothers* receive their support, e. g., clothing, food, washing, use of text books, and when ordained, an outfit, either in money or books, as they shall most need. The *Lay-brothers* also bind themselves to remain three years at the Institution, unless in the mean time admitted to Holy Orders, in which case, as is the case with all who are ordained, their connection with the Institution is severed. If any do not feel disposed to become *Lay-brothers*, they remain as *Students*. In this case they must provide themselves with clothing, lights, medical attendance, stationary, an axe, and pay to the Institution $25 per year. They must also furnish themselves with text books, unless payment is made for the use of the same by extra work.

Labor.—There are *fourteen Committees*, the names of which designate the kind of work done by the members, viz: Gardening, Bakery, Medical, Diary, Farming, Carpentering, Infirmary, Clearing-land, Washing, Clothing, Tailoring, Brickyard, Poultry, and Steward.

The Clothing and Tailoring Committees regulate supplying the members with proper clothes, which are ordered and made out by the Institution.

The Infirmary Committee see that the students when ill are properly nursed and every want supplied. On a student joining the Institution, he is made a member of a section of four, and when ill, the members of his section take care of him, under the direction of the above Committee.

The Brickyard Committee are under a foreman, well acquainted with the business, who is hired for the purpose and resides in the Farmhouse. This business was begun during the last year, (we believe at the suggestion of Rev. Dr. Shelton of Buffalo,) and 85,000 bricks have already been made. In the course of this year the number will amount to 300,000, which will be stored away, ready for the erection of their permanent buildings.

The Committee are permanent, except where a young man discovers no capacity for the particular branch of labor at first assigned him: in that case he is transferred to another, till he finds his *proper place*, in which, when found, he labors, till his connection with the Institution is severed. The head of each Committee is held responsible for the tools, furniture, &c., belonging to his department, and also for the faithfulness of the work done by the members under him. He is also required to render a quarterly account of the condition of his department, which account is examined by the *Lay Council*. In addition to the reports of the heads of Committees, each Committeeman is required to make an individual report of his personal expenses, labor, breakage, &c.. Each is charged with his expenses, as clothes furnished, &c., also with breakage, and is credited with his labor at a fair valuation.

Studies.—The course is thorough both in theological and academical learning, Students deficient in the latter are obliged to prepare themselves before being admitted candidates for Orders, and the time required is of course regulated by the capacity and industry of the individual. The course of study is directed by the Bishop and the Faculty. The theological branches are taught exclusively by the Rev. Wm. Adams, while the more advanced Candidates for Orders assist him in the mere academical branches.—"As to the Rev. Professor himself," says the Report from which I have already quoted, "we have only to refer to the class of seven who were ordained in Ember Week of last Lent. These are living witnesses to his ability as a teacher and to his soundness in 'the Faith once delivered to the saints.'"

I have been thus particular in giving the financial Report of the Mission, and its whole internal arrangements, because those who conduct it desire that its principles should be investigated and submitted to the Church. Nothing here is done in a corner. The founders of the Mission assume no authority to themselves in right of their labors. They grasp at no power, and assert no control over the disposition of its funds. They feel that they are only the agents of the Church, and amenable to her. They would submit themselves entirely to her voice. It is their intention, as soon as possible, to free themselves from the responsibility of having the property in trust, by procuring a satisfactory act of Incoporation at the next meeting of the Legislature of Wisconsin.

From the Southern Churchman.

THE VIRGINS OF THE TYROL.

Our readers will probably recollect the marvellous accounts which were in circulation a few years ago respecting these individuals, who were represented as having "stigmata" or wounds upon their hands, feet, temples, and sides, corresponding with the wounds of Christ upon the Cross.—"The crown of thorns" on the "latter was as regularly and as distinctly marked across her forehead by a number of small punctures, as if they had been pricked with a large pin." From these, as well as from the wounds in her hands and feet, blood oozed frequently, but most copiously on Friday, the day of the crucifixion, when her thoughts were fixed in that event.

Such was the confidence placed by Romanists in these stories, that the Earl of Shrewsbury, a Roman Catholic nobleman in England, and other hardly less distinguished persons in France, Germany, and Italy, were at much pains to give the widest currency to them in the journals of the day.

A correspondent of the New York Evangelist, himself an Italian, has given us the denouncement of the closing history of these Tyrolese Virgins. The exposure of the imposture is full and satisfactory and justly places these miracles among the follies and frauds which so copiously abounded during the ignorance and superstition of the middle ages.

"Maria Domanico Lazzari, or the *stigmatized patient* of Capriana, in Tyrol, was born in an unlucky hour. On the 13th day of her existence she began to suffer the pains of a tumor, which then broke out in a very sensitive part of her body. When four years old, she had the measles; at ten, she fell into water while her body was very hot, and got a severe gout; at twelve, she had the small pox; at fourteen she fell to the ground and a cart passed over her; at fifteen she was assaulted and her person violated. This brought on her convulsions, with swelling of a gland, which lasted till 1838. During the years 1839 to 1843, she was under the care of Dr. Clock and Abbie Lomelli, Professor of Natural Philosophy at Trent. They subjected her to the cure by electro-magnetism, which was discontinued in April, when Dr. Clock advised her to try the Idioterapia, according to the method of Dr. Priestly. But the magistrates of Trent having got some suspicion that the physician and the Abbe had some interest in protracting the cure, sent her, on the 13th January, 1846, to Padua, to the *clinique* of Prof. Oersan. There Maria was left for five days in a room open to all sorts of visitors. Priests and friars crowded it from sunrise to sunset. Then she was removed to another room with barred windows, and a watch of students was organized so that nothing should be carried to or from her privily. There she would get into convulsions, which would last from 8 o'clock, P. M. till 2 in the morning. It was pretended that during these convulsions, or raptures, as they were called, Maria's senses were all asleep, excepting the smell and the touch; and this only through the lips. An incredulous student declared while the patient's senses were asleep, so that she could not hear even the report of a pistol, that he was going to prick her with a long needle. This declaration the enraptured woman understood distinctly enough, for she cried out immediately, that *it was a wicked thing to torment a poor female*. At another time when the convulsions had already begun, the people of the Hospital put the clock forward two hours, and the convulsions ceased when it struck two, this proved the decisive test; for Maria was right away told that it was only twelve o'clock, and when she had understood how she had been taken in, she hung down her head in confusion, and the convulsions visited her no more. She was also, by dint of threats and argument, prevailed upon to drink some milk then some broth, and no rapture ensued. The charm was broken. The next day she asked for chicken, and ate a good portion of veal, with two loaves of bread. Her appetite afterwards knew no bounds; for she had been fasting full four days. Thenceforth nobody cared for or minded her, and she was entirely left to herself. She resisted, however, with astonishing presence of mind, all the artifices that were resorted to in order to bring her to confess the reason, and the names of the promoters of her fraud. On the 13th of February the disenchanted maiden was sent back to Trent, where she was put in prison, together with her old physician and the parson of her village. Here the story (taken and abridged from the Medical Report published on the occasion at Padua) ends. A newspaper of that city contains an article in derision of the easy folks who believed, and in reprobation of the rascals who got up this scandalous farce; and the matter was then dropped and soon forgotten.

"The denouncement of the drama which was played by Maria de Moerl of Caldaro, or the *Stigmatized Ecstatic* of Tyrol, was shorter but sadder. Her fellow villagers had, as early as 1839, begun to entertain some strong suspicions as to the true character and object of her raptures, and of the relations with her of her confessor, a Franciscan monk of about fifty years of age, middle size and hearty constitution. But these suppositions turned into certainty, and evidence almost, when, in 1840, a maid servant, Frances Moral, and who, upon a quarrel with Mr. de Moerl, had left him, and entered the family of Mr. Brumfeld of Bolzana, declared and swore that Maria wrangled very often with her father, ate and drank as a sturdy peasant, and was healthful and brisk as a mountain deer. But the matter came fairly out, when her family and confessor resisted, without any plausible reason, the entreaties and remonstrances of several gentlemen of Caldaro against the rule by which no visitors could be, or were ever, admitted to Maria previous to the ordinary visit of the father confessor. They, the honest and sensible portion of the villagers of Chaldaro, tried often and long, and always to no purpose, to see, and make others see the ecstatic girl before she had seen the friar. At last, their patience and indignation suffering no further control, one fair morning they broke in upon the enraptured Maria, and found her in circumstances that fully explained her character, as well as that of the father confessor. The magistrates interfered; Maria was forthwith transferred to a prison, and thence to a nunnery, and was heard of no more."

THE RETREAT.

A BOARDING AND DAY SCHOOL FOR YOUNG LADIES;

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

ORGANS FOR SALE—St. Mark's Church Organ. Inquire of the Sexton, Mr. Disbrow.
Also, three Gothic Organs, just finished.
Two Grecian cased Organs.
A second hand Church Organ, and an assortment of Parlor Organs.
For further particulars inquire of
HENRY ERBEN, 172 Centre street.
July 17—yl

MRS. OKILL having announced in her School Circular, July 10, 1847, a departure from what has been, for many years, the *School Term* of her establishment,—taking for it the period between Snpt. 1st and June 30th, instead of as formerly, from Sept. 15th to July 31st,—here presents, to the parents and guardians of her pupils, the following reasons for it.

1. The custom among some heads of families of spending, with their children, a part of the summer in the country, which, formerly limited to a few, and confined to a short period, is now almost general, and extends in many cases, through the entire months of July and August, has, with it, introduced corresponding modifications in domestic and business relations of all kinds; and in none have changes, to meet the salutary habit, become more indispensable than in school arrangements; in the well-working of which so much depends upon keeping the classes together, to attain through instruction, and to promote a healthful emulation.

2. The *necessity* for a systematic and uniform course, presenting to the mind of instructor and pupil equally a character of oneness, in which a well defined goal must be reached before completeness can be attained, is in no department of life more urgent than in that of instruction. Without this characteristic, education looses its chief end: *the establishment of orderly habits of mind and body, and the faculty of bending, at pleasure, the powers of each to the will.* How far unbroken attendance upon school duties, until their completion, must tend to fix these habits, and to prevent the formation of their opposites, and particularly to the one most fatal to the comfort of the individual as well as of others—*desultoriness*—need not be insisted on with any well-informed person.

3. The bond of sympathy between instructor and pupil, which, although to some it may seem of minor consideration, is of truly great importance, both to moral and intellectual development, is greatly strengthened by the two remaining together during the entire course. If the pupil knows she may be taken from school at any moment, and the instructor has the same prospect, the one is kept in a state of mind the least teachable, and most unfavorable to steady application, whilst the other is as naturally rendered anxious, lest the sole reward that can compensate for the wearisome toil of teaching, the consciousness of having been instrumental in fulfilling the hopes of parents, by presenting to them a well trained mind, may unthinkingly be snatched away when nearly earned.

No. 8 Clinton Place, New-York August 5th, 1847.
☞ School will be opened Wednesday, Sept. 1, 1847.
August 14—7t

RYDAL MOUNT SEMINARY FOR BOYS,
CHARLESTOWN, MASS.

FEW of the delightful mansions for which the vicinity of Boston is distinguished, are possessed of more attractions than the one which has been secured for this Institution. It is distant but ten minutes' walk from the central part of the City of Boston, whilst the extensive grounds around it, abounding in fruit and shade trees, impart to it the united charms of elegance and seclusion.

The course of instruction will include every branch which pertains to an accomplished education. Special attention will be given to the formation of manners, which are the result of habits rather than precepts. The pupils, with their Teachers, are regular attendants at St. John's Church, (Episcopal.)

The health of the pupils is most carefully attended to—the regular exercise—the abundant and wholesome food—and the salubrious situation of the School, are the main causes which conduce to this end, and are found so effectual that the advice of a physician is scarcely ever required. The INSTITUTION is abundantly furnished with all "appliances and means" which may conduce to the amusement and recreation of the boys, out of school hours Gymnastics, Gardening, &c. &c., form a portion of their more athletic occupations; while for stormy weather, and in-door amusements, every facility is offered for making the time pass in such a manner as to keep the powers of the body and mind in constant and healthy exercise. The whole establishment is made to resemble, as nearly as possible, a large, well regulated family.

Pupils are received at any age over eight years. It is preferred to have them sent at as early an age as convenient, in order that they may receive the full benefit of the course of instruction and moral training pursued in this establishment.

Boarding and tuition in the English branches and the Classics, per year, $200.

A long list of References, of the highest respectability, in Boston and the vicinity, may be seen by any who are disposed to patronize the School.

Circulars may be seen at the office of The Churchman.
T. B. CLOUGH, *Principal.*
E. W. ABBOTT, *Superintendant.*
Rev. WM. WITHINGTON, *Teacher of the Classics.*
F. B. CASAS, *Teacher of Spanish.*
A. AURAY, *Teacher of French and Drawing.*
Mrs. LOUISA PATTERSON, *Matron.*
June 26—3m

SKIFF'S PATENT METALIC SARCOPHAGUS,
OR AIR TIGHT COFFIN.

THE attention of the public is invited to this important discovery and improvement, in which the Patentee has succeeded in producing, by a combination of metals, an indestructable material, applicable to the formation of Coffins, Boxes, &c., for the preservation of animal or other perishable substances.

Cast and wrought iron having proved incapable of being made air tight for any length of time, and liable to rapid oxidation, the experiment of galvanizing with zinc was resorted to and for some time excited considerable attention in Europe, but like every other attempt of the kind resulted in a failure; it is now considered of little value for that purpose, and is entirely useless in our climate of extreme heat and cold. It is confidently believed, that this is the only material possessing strength to resist the atmospheric pressure when exhausted, and durability to give it any advantage over the ordinary Wooden Coffin.

The materials of which the Coffins are composed being impervious to air, the body should be immediately deposited and heremetically enclosed; the air can then be exhausted and the subject preserved for an unlimited time with perfect security against contagion, even from smallpox or any other malignant disease. The necessity for immediate interment is entirely obviated, as it can remain without the possibility of any unpleasant effluvia being emitted, affording an opportunity for absent relatives and friends of participating in the performance of the last solemn duties to the deceased.

It also admits of its being transported from any one part of the Country or Globe to any other, either by sea or land, and when deposited in its final resting place, it can at any time be readily recognized, and not liable in the breaking up of Cemetries or removal of the dead to be scattered abroad. When placed in a vault it can at all times be visited without any unpleasantness but such as may arise from sympathy; thus accomplishing with little or no increased expense what for past ages has been attempted in vain. By economy in finishing, the price of the Sarcophagus will be so reasonable as to place it within the reach of all classes who are desirous of preserving the remains of their friends from rapid decay, and from being mingled with that of others. Boxes for the preservation of fruits, water tanks, pipes, and indeed every other description of work to which iron is applied in exposed situations, can be made of this composition at a very trifling additional expense to that in ordinary use. Samples will be ready and may be seen on Monday next at No. 20 Canal street, near Broadway, and at Damerest & Munn's, No. 2 Wall street, corner of Broadway.

August 21. 6t. EDWARD DOYLE, Agent.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No 152 Washington street, Brooklyn, L. I.,
Miss HELEN M. PHELPS, Principal.

THIS Seminary will be re-opened on the 1st of September, for the reception of pupils. A limited number of young ladies will be received into the family of the Principal as boarders.

Parents from abroad are assured that every attention will be paid to the comfort and improvement of those committ d to her charge. A long experience in the management of young persons, and being aided by skilful Teachers and eminent Professors, the public are appealed to with confidence for patronage.

As reference, application may be made to Mr. and Mrs Willard of the Troy Female Seminary, with which the Principal was for several years connected as one of the Teachers. For further particulars apply to the Principal personally, or by letter.

September 4—tw$

CHURCH SCHOOL FOR BOYS,
Attached to the Church of the Holy Communion.

THIS School will be re-opened on the first Monday in September. Improved arrangements have been made for giving boys a good English and elementary classical education.

Vocal music, with a view to the service of the Church, will be a daily and systematic exercise, and instruction will be afforded to those for whom it is desired, in drawing and in the French language.

Application to be made at the School, 108 West Twentieth street, or to the Pastor of the Church, next door.

September 4—3t

THE COLLEGE OF ST. JAMES,
Near Hagerstown, Maryland.

THE next Session of this Institution will open on Monday, October 4th—at which time the students in College and in

THE GRAMMAR SCHOOL

should punctually attend. All the usual classes in the Collegiate and the Preparatory Departments are fully organized. Application for further information, or for the admission of Students, to be made to

JOHN B. KERFOOT, Rector.

P. S. A Boarding-house for the accommodation of parents and others visiting the College will be opened on October 1st, immediately adjoining the College grounds.

August 14—8t

EDUCATION FOR BOYS.

THE WASHINGTON INSTITUTE, at Murray Hill, (Lexington Avenue and 36th street,) under the care of Messrs. PORTER, will be re-opened after the annual vacation, on the first Monday of September.

September 4—2t

ST. PAUL'S COLLEGE AND GRAMMAR SCHOOL at College Point, Long Island, will re-open on Monday, October 4th. All applications for the admission of students to be addressed to J. G. Barton, Rector of the College. August 28.

BOOK AND FANCY JOB PINRTING neatly executed at this office.

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" " vol. 2, New "	"	20 00
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" " 2, " "	"	6 00
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May 22—tf

CLASSICAL SCHOOL, BROOKLYN HEIGHTS.
No. 30 Clinton street.
By the Rev. B. G. NOBLE.

THE next Term of this school will commence on Monday, the 6th of September. Assistants—C. H. FORCE, A. B., New York University, in the ancient classics and English literature. ROBERT HOLDEN, A. B., Columbia College, in Mathematics, Natural Sciences, and the Greek Language. Rev. F. B. Wilkenman, D. D., in the German Language. M. De la Place, A. B., in the French Language. G. F. Lekeli de Cassali in the Italian and Spanish Languages.

References—Rev. Dr. Cutler, Rev. E. M. Johnson, Rev. Dr. Stone, Rev. Dr. Lewis, Rev. F. Vinton, Rev. F. A. Farley, Rev. H. F. Pease, Rev. Dr. Spencer, Rev. Dr. Henry, Rev. J. L. Hodges, Rev. S. R. Johnson, D. D., Rev. John F. Fish, E. J. Bartow, Esq., Dr. C. F. J. Goodrich.

Brooklyn, Aug. 28.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

July 17—tf